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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1854.

Redeeming the First-born Son.

At the farewell Missionary Meeting, for Bishop Scott, in the Church of the Ascension, New-York, on the 19th of February last, the above idea was thrown out by the Secretary, and the following record of it is in the SPIRIT OF MISSIONS for March, page 76 :—“ He also dwelt on the great need of men, made an appeal to Christian parents, especially to pious mothers, to consecrate at least one son, as Samuel was devoted by his mother, for the work and office of the ministry, and called on others to redeem their first-born, by sending a Missionary in their stead.”

This idea, thus suggested, has been often and variously heard from, and seems to have been favorably received and seriously pondered by Christian parents and Christian ministers. We heard not long since, from one of the most devoted and able of our clergy, that he had determined to press home the thought upon his people, in a sermon, and that he had resolved to devote his infant and *only* son to the work of the ministry. Whether or not the following interesting incident had its rise from the same source, we are not informed, but we cannot be too thankful for any good already done, by suggesting the privilege and duty ; and we cannot too earnestly commend the following example to the serious attention, earnest prayers, and faithful following of all Christian parents, as they desire the blessing of God upon their offspring, and as they would pray for the increase of faithful and successful laborers in the harvest of our common Master and Lord.

FROM THE BANNER OF THE CROSS.

REDEEMING A SON.

A clergyman of this city related to us this week a very interesting incident. One of his parishioners has a pious son, who had manifested an inclination for the ministry. The father being satisfied, after mature reflection, that his son was not adapted to it, determined to redeem him, and accordingly deposited in his rector's hands (our informant) the sum of \$900, for the support and education for three years of any three young men whom he might choose, as likely to exercise the ministry to the glory of God and the edification of the Church. The alarmingly deficient clerical ranks would soon be filled, if all who have been blessed with children and wealth felt something of this Christian father's obligation to Him who has "redeemed" them, "not with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot."

Oregon.

Portland—Rt. Rev. Bishop Scott.

EVERYTHING from Bishop Scott is looked for with so much interest, that we give the following letter, as an earnest and pledge of something more full and detailed at an early period. Would that we were able to respond favorably to the Bishop's affecting appeal for helpers in his large and important field. "Pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest."

"REV. AND DEAR BROTHER :—

"It was my intention at this time to make a somewhat formal report to the Domestic Committee. But I shall defer it a few weeks longer, for two reasons: First, on Saturday last, we held a Convention of our clergy and laity, during which I read a brief address touching upon my movements thus far, and upon the general aspects of our Mission. The proceedings are to be published, including the Address, and I desire to forward you a copy in connection with my report. Second, in a day or two, I start upon a visit to the Umpqua Valley and some intermediate points; and if spared to return, some three weeks hence, I shall be able to give a much fuller account of our condition and prospects. This will still bring my report in ample time for the annual meeting of the Board in October.

"I returned a few days since from a visit to Washington Territory, having gone as far as Puget's Sound. If spared to make my

tour to the Umpqua, I shall then have traversed nearly the length of my jurisdiction. I am conscious this journeying will have been to little purpose, except gaining some little knowledge of the actual state of the country. This, however, is indispensable to a judicious arrangement of plans hereafter.

“We are looking every moment for the steamer, and I do earnestly hope we shall receive assurances of some addition to our Missionary force. Without it, we work to so little purpose, I trust the Lord of the harvest will send us speedily some more laborers.”

First Church in Kansas.

Fort Leavenworth—Rev. W. N. Irish.

“LAST week a visit was made to Fort Leavenworth, when Articles of Association were signed by many of the residents there, and a Parish organized, which we named ‘Centurion Church.’

“This is the first religious Society formed in the new Territory of Kansas, and when we remember that this place is in direct communication with the best portions of land open for settlement, we think this step of organizing a Parish at this early date an important one.

“The Government has reserved a portion of land, including that upon which Fort Leavenworth is situated, but it will soon be ceded to the Territory, when a large town will necessarily spring up there. Merchants are now ready to build large and commodious storehouses, and enter extensively into commercial business at this point as soon as they can gain permission to do so.

“Your Missionary will endeavor to watch the course of emigration closely; and not only at Fort Leavenworth, but at other points in Nebraska, he intends, by the grace of God, to plant the Church a little in advance of the denominations. The Territory of Kansas being on the western side of the Missouri River and the ferries at St. Joseph and Weston excellent for crossing at any stage of water, he can readily visit settlements there in

the way of recreation, and thus be absent from his station proper, but very little.

“It afforded me the greatest pleasure to organize ‘Centurion Church’ as the first Parish in this new and remarkably fertile country; and if this little communication can be made serviceable in any way, as giving you an item of Missionary intelligence, use it as you see best; it is at your disposal.

[The Domestic Committee have it in contemplation to establish a Mission forthwith at Fort Leavenworth and parts adjacent. It is well to forestall and anticipate the emigration, and have the Church ready to receive with open arms her scattered and wandering children.—ED. S. M.]

Ojibway Indians—A Box of Clothing.

WE have had kindly sent us the following acknowledgment of a box of clothing sent for the Ojibway Indians, under the care of the Rev. Mr. Breck. We insert it, as well for the interesting information it gives, as also to serve as a stimulus to others to do what they can in this way for the Oneida Mission at Duck Creek and other departments of our Domestic Missions. We are precluded from any mention of the place or persons who have been thus kind, “as they wish not their left hand to know what their right hand has done.”

“I have now the pleasure to acknowledge the receipt of the box of clothing. I beg you to express to the Society the truly sincere thanks of the Chippeway Mission for the very signal benefit conferred upon it by the ladies of so distant a Parish. Were you near us, and felt, so to speak, our necessities, then other considerations might prompt your liberality; but when this, from the distance you live, could not be, then we gladly turn to the only motive of action, and which is the highest of all motives, the love of souls in the spread of the Gospel of our Lord and Saviour Jesus Christ. And it is in this point of view that we rejoice in confessing you to be fellow-laborers and Missionaries along with us in our work of Pagan conversion. And we hope you will, as a Society for the promotion of Missions, take this light in which to regard yourselves, for I am sure it is the

only true one, and its realization will bring home to you more effectually than in any other mode your true position, and, as a consequence, lead you to work accordingly. . . .

“Every article in this box has proved highly serviceable, and could the ladies behold the young girls in the school-room preparing their own dresses under the admirable supervision of Miss Mills, their teacher, and then see them washing and ironing them, in order to appear in clean apparel for Sundays, they would think this step a great advance upon the Pagan habits of half nakedness and *filth in the extreme* of eighteen months since. The women are well disposed to adopt the white dress, and to wear shawls instead of the blanket. Our little Church is a treasure indeed. It looks Christian-like as it stands in the midst of the wigwams, and specially when these poor creatures go up to it for daily prayer at the close of each day’s labor. Their attendance continues, and their behavior in the Church is almost unexceptionably good. They have been very industrious this year, and their crops promise an abundant harvest, which will be very encouraging for them to use still greater exertions for another year. The improvement of these people in gentleness and willingness to learn is very marked, and we hope ere two more years have passed away to find them Christianized as well as civilized. . . .

“We shall soon have ten clergymen in Minnesota. Bishop Kemper has recently been with us and laid the corner-stone for another Church, making the fifth now laid in our young Territory, and there is a reasonable expectation of two more being soon in readiness to be laid. Besides these, we have the stated services of the Church in the two Garrison Chapels at Forts Snelling and Ripley. We are now sending the third divinity student to Nashotah, whilst several others remain in Minnesota, in different degrees of preparation. Two of them are members of our own Ojibway family. One of them is an Ottawa Indian, who has come to us from a distance of a thousand miles to prepare for the Ministry, whilst the other was the first youth that stepped forward to aid us in pitching our *canvas tent* when first coming amongst the Indians. Upon Sunday next he is to be baptized, with some others. . . .”

“Cast thy Bread upon the Waters.”

THE following note from a “Friend to Missions,” gratefully acknowledged by Bishop Kemper, is a case in point. It is thus “the Lord stirs up the hearts of His faithful people, to bring forth plenteously the fruit of good works;” and it is thus that Missionary information and incidents of interest draw out a glad return of gratitude and love from faithful hearts, which only wait to know where and how they may do good, to embrace readily and cheerfully the opportunity. May such instances of ready, large-hearted and unostentatious liberality multiply and abound more and more! May the reading of this simple record “provoke many others to love and good works!” Recording angels will rejoice to write down the loving, precious issues of such faith, which, caring not to be known on earth, prefers the smile of “Him who seeth in secret,” and goes on its quiet way, rejoicing that its “work is with the Lord,” and “its record is on high:”—

BISHOP KEMPER'S ACKNOWLEDGMENT.

“Bishop Kemper begs leave to return his grateful thanks to the author of the following note, which was received but a few days since. The 100 dollars will be appropriated to the Church at Shakapee; but, as the Church at St. Anthony is finished, paid for, and ready for consecration—which it is hoped will take place next October—the other \$100, at the request of the Rev. J. S. Chamberlain, will be applied towards the erection of the Church at Lake Minnetoukah, unless the generous donor should object.

“DELAFIELD, WISCONSIN, August 4, 1854.”

NOTE FROM A “FRIEND TO MISSIONS.”

“NEW-YORK, June 8, 1854.

“RT. REV. AND DEAR SIR :

“After reading in the June number of the SPIRIT OF MISSIONS the report of the Rev. J. S. Chamberlain, of St. Anthony's Falls, and that of the Rev. E. A. Greenleaf, Shakapee, I felt an earnest desire to add my mite towards the erection of a church edifice

at each of those Missionary Stations. Please to apply the inclosed \$200 to that purpose, dividing it equally. And that the Lord will bless the labors of the faithful Missionaries will be the prayer of the donor,

A FRIEND TO MISSIONS."

The Harvest is Plenteous—The Field still Widens and Grows.

THE following account of Endaian and Superior will be read with interest. Thus, as we climb the steep of Missionary interest and effort, "Alps upon Alps arise." New openings and new fields call for renewed, enlarged and multiplied zeal and liberality. Never "can we count anything as done, while so much remains to be done;" nor have any heart or room for resting or boasting, while our labors and offerings fall so far short either of our ability or opportunity :

"ENDAIAN.—We learn from Mr. W. R. Williams, who returned on the 14th inst. from Lake Superior, that this place is building up with great rapidity. He informs us that there are already twenty-five houses built, and fifty more in process of construction. The general health of the settlers is excellent, and the town has every appearance of prosperity in the highest degree. He also informs us that a number of specimens of copper have been found in that vicinity, of superior quality. Endaian is the name selected for this commencement of a future city.

"Superior City is also rapidly building up, and has the same indications of rapid progress as the town of Endaian. Claims are advancing in value very fast, and prospects are that settlers will receive a full compensation for the privations they have undergone in making their claims."—*Minnesota Pioneer*.

"SUPERIOR, DOUGLAS CO., WISCONSIN.—A lady who has gone up to the new settlement at the head of Lake Superior to live, writes to the *Minnesotian* an interesting description of the new city called 'Superior,' laid out on the Wisconsin side of the St. Louis Bay, just above Left Hand River. She describes the location as beautiful. We copy a portion of her letter :

"The land rises gradually from the water's edge to a height which commands a view of the entrance of the bay, and all the lovely scenery of

its shores. On the opposite side, which belongs to Minnesota, a long, narrow peninsula, low and sandy, extends far into the water. The trees have been mostly cleared away, so that between them we have glimpses of the open lake beyond; and above their tops, we catch our first view of the smoke-wreaths which herald the arrival of steamboats at our wilderness home. On the extreme point of this peninsula are a dock and warehouse and a few log buildings, besides the many bark-covered wigwams of the aborigines.

“The bay is seven miles in length, and averages a mile in breadth. It proves the best harbor on Lake Superior, besides being the pleasantest spot for boat-riders which we have ever met. At the *head* of the bay, just where it should be, is the *mouth* of the St. Louis River. Here, on either side, the hills are very high, and covered to their summits with forest trees. This is the Mineral Range. That on the north side belongs to Minnesota, and has been explored. All who know of its wealth have been waiting impatiently for the treaty which is to cede these lands to the United States, as they are supposed to contain the richest mines along the shores of Lake Superior. On the Wisconsin side of the river and bay, pre-emptions are constantly being made; the mineral resources will soon be developed.

* * * * *

“We are making great efforts to train the rising town ‘in the way it should go,’ so that ‘when it is old it shall not depart from it.’ Mr. Newton, the agent of the proprietors, refuses to sell lots to men who will keep groceries. He has also given a tract, besides pledging himself to contribute liberally to support the stated preaching of the Gospel; and efforts are being made to procure a resident ministrant of holy writ. The inhabitants of Superior are more moral and orderly than are usually found in such a settlement in the wilderness.

“In laying out the town, one lot to every eight blocks has been reserved for schools, and twenty lots have also been reserved for churches. The proprietors have also donated three parks—two of five acres in extent, and one of ten—a court-house square of four acres—a seminary square of three acres, and a cemetery of fifteen acres. The streets are eighty feet in width, and the avenues one hundred, with alleys between each tier of lots sixteen feet in width.

“We confidently predict that, in a very few years, Superior will become a city which will be no discredit to the great Northwest.”

Delaware.

Seaford—Rev. R. F. Cadle.

“I HAVE not been able to sustain these useful institutions of the Church (the Sunday schools) in the congregations under my charge during the winter, but I hope in the month of May to renew them, or to substitute catechetical classes in their stead; as I am strongly impressed with the belief that no church can grow and flourish which does not seek to carry into effect the injunction of Christ, with respect to the feeding of his lambs.

“There is but little that is encouraging in the spiritual condi-

tion of the parishes which I am serving, but I must trust that the seeds of truth which are sown in them will not utterly perish, but will in due time spring up and bear fruit to the glory of God ; even as ‘ the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.’

“ Since the 6th of November last I have not officiated in Christ Church, Broad Creek, which is not prepared for winter services ; but I expect to occupy that venerable house of God again in the month of May next, if my connection with these congregations should be continued another year.

“ It has been a matter of regret to me that Christ Church, Broad Creek, should not be repaired and put into a decent condition for the holding of public worship. This edifice is said to have been built in ante-revolutionary times : it is capable of holding 600 persons : its frame, and clap-boarding, and roof are sound ; and the expense of restoring the parts decayed or broken would not be large. The hangings of the pulpit have wasted away ; one of the porches has disappeared ; much of the glass in the windows has been destroyed ; and there is a general air about this sanctuary of God of the neglect preceding an abandonment to ruin and desolation. As the attendance is not large, it might not be wise to expend a large sum on its repairs ; but both the church and the burying-ground attached to it claim some degree of care, and ought, if possible, to be put into a state more befitting the sacred objects for which they have been set apart than that which they now present. It was for a time a station of the late Bishop Stone, of Maryland, and various clergymen of the Church have ministered in it since the beginning of the present century. It is earnestly to be wished that the object of so much nursing care may yet be a joy of many generations.”

Mississippi.

Holmes Co.—Rev. B. Halstead.

“ NEARLY three years since, the first movement was made towards establishing the Church in this county, by organizing a parish, during an Episcopal visitation, by the name of Calvary

Church. This parish embraced, besides several individuals, four Church families, originally from Virginia, one of whom had been residing here for fifteen years, entirely cut off from all the privileges of the Church, though still cherishing the hope that in God's good time her divinely appointed ministrations would be extended to this region.

“Last year the erection of a small Church edifice was commenced, at the suggestion of the Bishop, but in consequence of a destructive fire at Tchula, on the Yazoo River, consuming two large cotton sheds, containing nearly the whole of last year's crop, the congregation have not now the means of finishing it. The parsonage, however, begun immediately on the arrival of the Missionary, we hope to have completed in a few weeks.

“My first service here was on Christmas Day, when we celebrated the Nativity of our Blessed Lord in a private parlor; about twenty persons attending. For some weeks after this, our place of worship was a school-house. Since our occupation of the Church, on the weather becoming warmer, our congregations have considerably increased, nearly every family in the neighborhood attending, there being no other place of worship within ten miles. The parish now numbers twelve communicants.

“At Lexington, the county seat, I officiate on the first Sunday of each month, both morning and evening, and on the third Sunday in the evening, after morning service at the Church in the country. At this place there is but one communicant of the Church, though there are quite a number of persons favorably disposed towards it, and desirous of its permanent establishment in the town. Our congregations have thus far generally been large and attentive, and the responses are well sustained.

“In the neighboring counties I hear of scattered families of Church people, some of whom I have been earnestly solicited to visit, which I shall do as soon and as often as I can until they can be better attended to.”

Pontotoc—Rev. Thomas B. Lawson.

“Two years ago last January I came to Pontotoc. There was then here one communicant, a lady, and the skeleton of an old vestry which had been formed several years past by Bishop Free-

man, who was then Rector of the parish at Columbus, in this State. To support my family, I taught school and preached twice a month in a meeting-house built by the Cumberland Presbyterians. The Church had, through the influence of the Rev. Dr. Hawks, obtained the use of this building twice a month, by helping to finish it. The Cumberlands have nearly all died out, and we now use it *ad libitum*. For the first year I preached alone at this place, as the labor of the school-room prevented me from going abroad. At the close of this year my school and parish had both grown—the latter then numbered ten communicants; of these two were added. The next year I took, in addition to my school and parish, the charge of the Church at Okolona, a village twenty-five miles south-east of Pontotoc. Between these two places and the school I divided my time to the best advantage possible; but the school subjected me to severe labor, as I had to ride twenty-five miles home after preaching two sermons in Okolona. This parish had added, by confirmation, three, and Pontotoc eight, during the year. But the labor imposed upon me was more than I could endure; I was compelled to give up teaching or preaching, so I left the school-room, and am now preaching only.

“A few Church people at Oxford, a county town forty miles west of Pontotoc, raised the Macedonian cry, and I went to their relief. So I have now three parishes under my care, the two farthest seventy miles apart. I also preach at several places by the way-side. I travel over three counties, and have no clergyman nearer than fifty miles.

“You have now a general view of my field, and of the labor required to cultivate it. I will now give you an account of things at Pontotoc, and hereafter of my other two parishes.

“Pontotoc is the place where the General Government located the land office, for selling the land purchased from the Chickasaw Indians. It was, therefore, rapidly built up. Men and money came from all parts of our country. The population was wealthy and intelligent, but the society fluctuating. The land sales in a few years were comparatively small; speculators left, and the town soon wore the aspect of decay. Situated far in the interior, and difficult of access, it has for years been in *statu quo*. Being a very healthy place, however, the Baptists and Old

School Presbyterians have each established female schools here, which are both liberally patronized. The Methodists are the most numerous. • These three denominations make up the mass of religious people in this section of country. The general character of the people is upright and intelligent; they are not wealthy, but well to live, kind and hospitable; but exceedingly ill informed as to the Church, and prejudiced in proportion to their ignorance of her claims and doctrines. Notwithstanding, however, all ignorance and bigotry, the Church has made good progress. Within the two years I have baptized thirty persons, and the Bishop has confirmed fifteen, and there are several more who will attach themselves to the Church, when our good Bishop next visits Pontotoc.”

Tennessee.

Franklin—Rev. M. S. Royce.

“THIS parish is one of peculiar interest, as full of encouragement as of difficulty. It was the scene of Bishop Otey’s first labors in the ministry, his residence for some time before he was admitted to Holy Orders, and for nearly two years after he was consecrated Bishop. At that time there were sixty or seventy communicants; but after Bishop Otey’s removal there seemed to be a fatality attending the Church, for within four or five years nearly all the communicants either removed or died. The business of the town began to decline about that time, and has continued to decline until very lately, which was the main cause of so many removals. The parish is still very weak, counting by *numbers*, but *strong* in *faith*. It is interesting and encouraging to observe how firm is the root, and how abundant the fruit of the good seed sown here by faithful laborers in times past; while it is discouraging to find that the very weakness of the Church has strengthened the prejudices of many who look upon the ‘outward appearance.’ Since I commenced services here (Jan. 1st), the Bishop has visited us and confirmed *seven* persons; a subscription of more than \$200 has been raised to repair the Church, and there is every prospect that in a few years, by patient continuance in well-doing, and by God’s blessing, we shall be strong in numbers.”

Kentucky.

Versailles—Rev. J. W. Venable.

“AGREEABLY to the request made by the Secretary of the Board of Missions, that all matters of historical interest connected with the organization of parishes, or of the success of Missionary efforts in general, should be communicated to the Board, I take the liberty of sending you the following narrative of the establishment of the Church in Versailles, Woodford county, Kentucky :

“The first clergyman of the Church who officiated in this place was the Rev. Amos Cleaver, who fell at his post in Jackson, Miss., during the past year, a victim to the pestilence. He emigrated to Kentucky about twenty-two years since, and by advice of the Bishop of the Diocese reconnoitered this ground with a view of making it a Missionary station. At that period, however, the prospect of ultimate success was so discouraging that it was virtually abandoned, and Paris chosen instead. The Bishop of the Diocese repeatedly visited Versailles and its neighborhood, during his residence in Lexington, in order to give encouragement to a few Episcopalians, who, from an early day, had been warmly attached to the Church, and some of whom occasionally attended the Church in Lexington on the great festivals of the Church, and from time to time saw favorable openings for the labors of a Missionary, could one have been obtained—but in the great want of clergymen, none could be had. Several years passed away without any further decided efforts to establish the Church here, but at length the Rev. E. F. Berkeley of Lexington, and the Rev. J. N. Norton of Frankfort, began to hold occasional services in the court-house. The Rev. J. N. Norton, about six years since, organized a parish here, and instituted a regular monthly service, which was continued until the Rev. Mr. Laird removed to Versailles, opened a school, and took charge of the infant parish, I think, as Missionary of the Domestic Board. He remained here two years, during which time the foundation of a church edifice was laid, and the walls of the building reared. After his removal, the Rev. Mr. Norton again resumed monthly services. Having associated myself

with him as the Assistant Minister of Ascension Church, Frankfort, I made occasional visits to this point as his substitute, and about two years since assumed the ministerial charge, in addition to my duties in Frankfort and elsewhere. The enterprise has resulted in establishing the Church firmly, as we think, in the midst of a rural population. A very neat Gothic church, capable of seating 250 persons, tastefully fitted up with all the means and appliances for the proper worship of Almighty God, according to the rites and usages of the Church, has been completed. A sweet-toned organ, costing \$600, has been presented by an invalid female friend, who is not a communicant of the Church, but an ardent friend of it, having been educated by the Bishop of New-Jersey, and received baptism at his hands. The church was consecrated by the name of "St. John's Church," on the 10th inst., (May,) by the Rt. Rev. B. B. Smith, and the rite of confirmation administered for the first time in this community to three persons. Others would have presented themselves for confirmation, had the weather not prevented them from coming to town. At the solicitation of the Vestry, I now make application to the Domestic Board for assistance for a few years, believing that the parish will, at no distant period, become self-supporting."

Illinois.

Pittsfield—Rev. I. T. Worthington.

"THE Missionary at this station is unable in his first report to make any encouraging show of service, or of its results, for the following reasons:—

"This immediate parish is small in number and feeble in pecuniary resources, and the whole number of those who contribute for the Church is still smaller. This county (Pike) is large, and rapidly increasing in wealth. The Church has many children scattered about, often distant from each other, and many of them quite remote from Pittsfield. Hence, most of them never attend the services at this place, and there is no available way of obtaining from them contributions for purposes foreign

to this county ; and from some we receive no contribution at all.

“ From the fact of the great temporal prosperity of this county, it ought to be expected that the Church revenues would also increase, but, unhappily, the reverse is the fact. Increased facilities of getting wealth too often stimulate only an increased desire to accumulate it.

“ The congregational attendance in Pittsfield is small, because in a village of about one thousand souls there are five places of regular Sabbath services, and ours is one of the smallest. At the country stations I have larger congregations, and I believe more hopeful prospects. -

“ The Missionary's service in this county is peculiarly itinerant. His work is to travel over the county—to preach at the fire-side—to catechize the young people—to baptize the children, and to preach wherever he can assemble the people in their school-houses ; and while this is the case, he must spend half of his time in laboring with his hands for his daily family supplies.

“ If he were so provided for that his temporal necessities would not conflict with his professional duties, a better state of things might be speedily hoped for.

“ To do justice to the Church in this county now, requires the diligent labor of two persons. What, then, can one man do, who, having a family to support and travelling expenses to meet, out of a salary not now amounting to \$350 a year, is forced to give so much of his attention to his domestic affairs ?

“ In this way my time has been spent since last spring, though subject to such hindrance in family visiting as the winter in this country always occasions.

“ My country stations have had monthly visits : one of them in a dark and cold school-house, where I was forced to discontinue my visits in January, hoping, however, to recommence them as early as the weather will permit us to use the house. A second was discontinued on account of an entire failure in interesting the people sufficiently to get a congregation. It is very hard to interest people who have never known our Church service, and are not a reading people, sufficiently to induce them to take an interest in it. At a third place, where service was commenced in January, prospects are favorable. There, and

the first place mentioned, the congregations have generally filled the houses. A few Church members attending the responses have been good, the services impressive, and an interest in them seemed to increase. At this last place the effort has been an experiment, made in a community generally Congregational, to introduce the Church and its service.

“By the kindness of our Bishop, I have a sufficient supply of Prayer Books, which I take with me. By referring to the page of each part of the service, persons not before acquainted with it are enabled to take part in it, and I have generally succeeded in interesting them to some extent.

“The country around this place is rich; many of the farmers are in easy circumstances; some of them abundant and highly intelligent. There is hope of increase in the Church in that quarter. It is a central point at which some eighteen or twenty Church people, and Church favoring, can assemble, and where I can find some six or eight communicants. This number will, I hope, be added to by another opportunity of confirmation. There we have the use of a very neat and pleasant school-house.

“To this place and its circle I propose to devote increased attention, should the people in this county enable me to remain among them, by providing sufficient for my living. Should that not be done, it will be hard for me to resist invitations which I am occasionally receiving to go to other places where my family would have the needful comforts of life, and I be relieved from too much secular care.”

Wisconsin.

Mineral Point—Rev. J. P. Phelps.

“SEVERAL have lately been added to the Church by removal, which has given us a moral force that we had expected to be obliged to labor for for a long time. It often surprises me to see how differently the Church is regarded by those without, when it has the countenance and support of three or four influential families who are really religious and have the interest of the Church at

heart, and when, on the other hand, it is struggling on with no such assistance. At the present, the former case seems to be our good fortune.

“*Sunday, January 15.*—Bishop Kemper made a visitation to this parish and confirmed *eight* persons, and addressed them, besides preaching three times, and baptizing one adult, and catechizing the Sunday scholars. The congregations were large and attentive; at night many could find no place, and were forced to go away.

“Since my last report we have secured the use of a church organ, five stops, which adds very much to the interest of the services. Many undoubtedly come for the sake of the music alone at first, when we hope in time to attach them to the entire service. Ours is the only organ here. Our people have, at their own expense, succeeded in reducing the debt of the church to three hundred dollars. It was contracted some six years ago in building the church edifice. The balance of the debt we expect to pay this year; and when this is done we shall have a very good and church-like edifice of brick, with basement, tower and bell, all at the entire cost and expense of the people of this parish.

“Our next object is a parsonage. We have the ground, and if we had six or eight hundred dollars we should soon have all the conveniences for sustaining and carrying on the work of the Church, and could do it without the further assistance of the Domestic Board.

“I must not forget to mention, as an act of great kindness and consideration on the part of my parishioners, that within a few weeks past they have made up an annual subscription for a life policy of insurance on my life, for the benefit of my family. The policy has been obtained, and presented to me.

“The recent sudden death of the Rev. Mr. Gassaway, of St. George’s Church, St. Louis, Mo., shows the benefit, and indeed I may say necessity in Missionary stations, where the salary is small, of parishioners insuring the lives of their Missionary, as an act of justice to their families.”

Stevens’ Point—Rev. Thomas Green.

“On Nov. 13th I commenced my labors in this place, since

which time I have held divine services, and preached twice on each Sunday, with the exception of an absence at Nashotah for the purpose of being admitted to the Order of Priests. This absence included two Sundays.

“ We have a handsome frame church, with a bell, organ, and all things necessary for conducting the services of the Church. The edifice can accommodate 180 persons, and is free to all who may desire to worship there ; it is also free from debt, and cost \$1,600.

“ The services, both morning and evening, are attended by congregations numbering from ninety to one hundred persons ; all appear to be interested, and many join in the responses, and I believe value the Prayer Book highly. My Sunday school is a very interesting one, and consists of sixty-eight scholars, and nine teachers. The Catechism and New Testament are the only books used in the school. Of the latter, there are children who recite from one to two hundred verses weekly.

“ In addition to my labors at Stevens’ Point, I have performed Missionary services at the following places :—at Plover, five miles ; at Little Bull Falls, twenty-four miles ; and at Warsaw, forty miles from this place. At Warsaw there are a few Episcopalians, who are about to organize a parish, build a church, and endeavor to procure the services of a minister. The prospects of the Church are quite encouraging in the Pinery.”



Iowa.

Dubuque—Rev. R. D. Brooke.

“ It will be seen on comparing this report with the one made last fall, that the number of communicants has diminished, which has been owing both to removal and withdrawal, and that the congregation and Sunday school have increased very much. Indeed, the Church seems to be externally in a very flourishing condition, but there are many dry, very dry bones bleaching beneath the sun-light of the Gospel, which we fear will prove to them, instead of a savor of life unto life, a savor of death unto death. For three years and a half have we now been laboring in this portion of the Lord’s vineyard, planting and watering it accord-

ing to our ability, but the spiritual increase has been very small. God has not seen fit to bless our labors as we desire, that is, in the conversion of souls, and why should we murmur? We are expecting the Bishop here in a few weeks, but we fear none will come forward to renew their baptismal vows.

“One half of our Church debt has been paid, and nearly the other half subscribed. I confidently expected that it would have been entirely cancelled by this, but my expectations have been disappointed. The day that we will be able to say that we owe no man anything cannot, however, be very far distant. Then, I trust, we shall be able to go on and finish the building and put up a lecture-room, which is very much needed.

“If my congregation continues to increase as it has done, and rent and the price of provisions do not advance at the same rate as heretofore, I shall be most happy to say to the Domestic Committee, in my next report, the 1st of October, farewell, and instead of being supported by them in part, will urge my parish to do what is in its power to aid others.”

Missouri.

St. Joseph and Weston—Rev. W. Norman Irish.

“THE services of our Church, prior to my arrival at these places, had been celebrated only about one year, and I found the little handful quite desponding at their past destitution. However, the large congregations at St. Joseph, as well as the enthusiastic manner in which all have thus far participated with us in the worship of God, have inspired not only the members, but your Missionary, with a hope of an increase.

“At St. Joseph, the congregation worship in a building standing upon a Church lot which is owned by the Vestry.

“At Weston, we have rented a commodious and neatly furnished hall, and through the zealous efforts of our ladies a melodeon has been purchased, which will be ready for our use at my next appointment there. I am sorry to say, that although the Church at Weston is in all respects stronger than at St. Joseph, services have not been so well attended as I could desire.

“Your Missionary has also made one visit to Fort Leavenworth,

Nebraska Territory. He was most cordially received, and left an appointment to preach there on the second Sunday after Easter. We have only one male communicant, I believe, at this post, but nearly all the officers are attached to the Church. A portion of their families are either communicants of the same, or they have themselves received her faithful and early teaching.

“The Platte country, which will doubtless, of itself, make both St. Joseph and Weston large and important cities, cannot be surpassed in richness of soil and other advantages for improvement. It offers urgent inducements for a large emigration, and many thriving towns are springing up where three or four years since hardly a settlement was made. These towns, some at least sixty miles distant north and east from St. Joseph, ought to be visited immediately.

“Will any zealous or liberal-minded Churchman donate the Missionary at this place the means to procure a horse, which will cost at least one hundred dollars? He promises, if this be done, to devote at least two weeks every year in making a tour through this new section of country, ‘to seek for Christ’s sheep that are dispersed abroad.’ The advantage of such a trip to the Church, *just at this time*, is incalculable. Denominations of every conceivable name and error are fast filling up these places. Shall not the Church stand an equal chance? Or, at least, shall we not save her own nurtured children from teaching in so many respects different from her own, and erroneous?”

Intelligence.

WE have pleasure in stating that the Rev. Samuel Cooke, Rector of St. Bartholomew’s Church, New-York, at the last meeting of the Domestic Committee, was unanimously appointed the preacher at the annual meeting of the Board of Missions, to be held in Hartford, on Tuesday, October 3d, and has accepted the appointment.

Nevada, Marysville, and Stockton, in California, have been made Missionary Stations; and in the list of appointments, it will be seen three Missionaries have been appointed to that important field. Only one of them has, as yet, signified his ac-

ceptance. When shall the much-needed and longed-for laborers be found for Oregon? One of the three Missionaries who have labored there, the Rev. J. A. Woodward, has returned after a period of most faithful labors, and led by providential circumstances to another sphere, has resigned his post. Truly, "*the harvest is great, but the laborers are few.*"

News from Oregon-Reception and Labors of Bishop Scott.

WE extract the following from a letter of Rev. John McCarty, D. D., dated Portland, Oregon, June 23d. It will rejoice the friends of Bishop Scott to know in what estimation he is held, and gives the cheering pledge of his earnest, vigorous, and faithful prosecution of his work. May he be speedily joined by new and faithful helpers in his work! A delightful climate, a noble field, and great and urgent wants, call loudly for recruits in this distant service :—

We like our Missionary Bishop very much, and, with thanks to God, we have given him a cordial welcome. He has entered with great energy and industry on the duties of his office and ministry in this great but hard and trying field. Of the nine Sundays he has been here, he has spent three in this place: the last included our Church Council or Convocation, which was commenced the day before; one he has officiated at Milwaukie; one at Champoeg and Buteville; one at Salem, the capital of this *territory*; one at Olympia, the present capital of Washington Territory, on Puget's Sound; and one at the military post at Heilacoom, and at Nisqually, also on the Sound. He has been up the valley of the Willamet as far as Albany, which is about one hundred miles from this. His journey into Washington Territory, in which I was with him, occupied him from the 22d of May to the 8th of June. The Sunday he was in Olympia, I officiated in the garrison at Heilacoom in the morning, and in the neighboring village in the afternoon; and the following Sunday afternoon in that village, when he was engaged at Nisqually. On this tour he preached week-day evenings at Heilacoom village, at Jackson's, and at Cowlitz Landing, as he has officiated at several places in this territory. It would be difficult for any one in the Atlantic States to appreciate the fatigue, hardship, and discomfort which the Bishop has to undergo in the discharge of the duties of his Missionary Episcopacy on this *coast*. To-morrow he is to set out on a tour up the Willamet Valley, which he designs to extend into the Umpqua, which will probably employ him three or four weeks. The Rev. Mr. Fackler is to accompany him. The Bishop's exploration of a part of these territories has made him deeply sensible of the urgent need of *more laborers* in this great field committed to his care.

We are now engaged in building our church edifice in this place, which will be finished in about two months.

Baptismal Offering of "Little A."

IN our acknowledgments this month we have a "Baptismal Offering of Little A.," for Domestic Missions, \$10. It is a touching and suggestive incident. An unconscious infant is thus made to show its gratitude to God, and begin its Christian course by a free-will offering to His cause! We could not but ask ourselves, "What manner of child shall this be?" We cannot but hope that the child may live to know of this, its infant offering, and augur well for its future course, from such a beginning on the part of its parents and sponsors. If it be a male child, we sincerely hope he may live to be a faithful minister of Christ, or a devoted Missionary in His service. In any case, may Little A. be long spared and largely blessed, and reap the benefits and blessings of its baptism into Christ, on earth and in heaven.

[THE Church papers will confer a favor, and may aid the cause, by inserting the following appeal :—]

Domestic Missions.**NON-CONTRIBUTING PARISHES.**

The number is yet very large, far too large, either for the credit of the Church, or the good cause of our Domestic Missions. With all the increase in our contributions for the current year, we have not yet *one hundred* new recruits in this good service. We have not yet more than *one-third* of all the parishes of our favored Church direct contributors to her authorized agency in leavening our growing population, and "preaching the Gospel to the poor" of our spreading land. Only about six hundred contributing parishes, and nearer *twelve hundred doing nothing*, we will not say, *caring nothing*, for this blessed cause. Where are all the rest? Where are the *nine*, whom God has richly blessed, and the Master has visited with His healing, soothing power? Only think what these twelve hundred parishes might do! If each, small and large together, would give only

ten dollars each, it would give us a clear gain of *twelve thousand dollars*; at twenty dollars each, an increase of *twenty-four thousand dollars*. How many of these parishes will now in the month of September come to our aid? October 1st will tell the story for the year. We are not complaining; we have no heart to dictate, but we would rather for love's sake beseech and plead with our brethren of the clergy and laity to come up to the help of the Church and of the Lord in this great work. There is enough of treasure; where are the warm hearts and ready hands? We wait, and look for a response both prompt and liberal.

Appointments.

REV. A. Bingham to Bristol, Indiana, from July 1st; Rev. M. Hoyt, to Lansing, Iowa, from do.; Rev. Junius M. Willey, to Bath, Maine, from June 16; Rev. W. E. Franklin, to La Porte, Indiana, from July 1st; Rev. M. F. Sorenson, to Mishawaka, Indiana, from do.; Rev. Alonzo J. M. Hudson, to Crawfordsville, Indiana, from June 25; Rev. John Trimble, Jr., to Laurenceburgh, in the same Diocese, from May 14.

Rev. Joseph S. Large, Rev. W. H. Hill, and Rev. E. Y. Hager, have been appointed Missionaries to California from the time of entering on their duties. Rev. Mr. Large has accepted the appointment; Rev. Mr. Hager has declined, on account of the state of his health; the Rev. Mr. Hill has not yet been heard from; Rev. P. Browne Morrison to Two Rivers, Wisconsin, from July 1st; Rev. D. W. Tolfourd to Oshkosh, Wisconsin, from May 17; Rev. George Rottenstein to the German population of San Antonio, and parts adjacent, in Texas, from June 1st.

Resignations.

REV. H. M. Thompson, Maysville, Kentucky, from July 10, 1854; Rev. J. W. Sweet, of Fond du Lac, Wisconsin, from June 26th; Rev. H. N. Pierce, of Matagorda, Texas, from June 1st.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 15, 1854, to Aug. 15, 1854:—

Vermont.

Arlington—Mrs. Pamela Deming	10 00	
Brandon—St. Thomas'	5 00	15 00

Massachusetts.

Greenfield—St. James's, 2d contribution	20 00	
Lowell—St. Ann's	30 00	
Marblehead—St. Michael's, for Oregon	20 00	70 00

Rhode Island.

Middletown—Holy Cross	3 00	
Providence—Grace Ch., a member	5 00	
Wakefield—Ascension	2 50	10 50

Connecticut.

Branford—Trinity Ch.	6 00	
Fair Haven—St. James's	5 00	
New Haven—Trinity Ch.	65 00	
Norwich—Christ Ch.	65 00	
Trinity Church	21 65	
Poquetanock—St. James's Ch. ..	6 00	
Stamford—St. John's	39 42	
Wallingford—St. Paul's Parish, 10 00		218 07

New-York.

Brooklyn—Grace Ch., (pt. offerings)	1 00	
Cherry Valley—Grace Ch.	6 00	
Flushing—St. George's	101 39	
Newburgh—St. George's	57 82	
New-York—St. Paul's, a memb., Annunciation, a Lady	2 00	
Sing Sing—"K."	5 00	
Ulster—Trinity Ch.	25 00	
Yonkers—St. John's	55 00	254 21

Western New-York.

Dansville—St. Peter's	8 29	
Fredonia—Trinity Ch.	7 33	
Utica—Trinity Ch.	8 25	
A Lady	10 00	
Waterloo—St. Paul's	9 15	43 02

New-Jersey.

New-Brunswick—Christ Ch.	28 33	
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Pennsylvania.

Birdsboro—St. Michael's	7 00	
Moriattin—St. Gabriel's	7 00	
Pottstown—Christ Ch.	21 00	
"Little A." baptismal off'ring, 10 00		
Pottsville—Trinity Ch., for Rock Island	5 00	50 00

North Carolina.

Raleigh—Christ Ch.	51 00	
Warner Co.—"H."	10 00	61 00

South Carolina.

Beaufort—F. M. B., for Oregon and Cal.	9 25	
"A Friend to Missions," for do.	18 75	
Camden—Grace Ch.	32 00	
Charleston—St. Michael's	30 59	
St. John's Island	20 00	
Winyaw—Prince George's	5 00	115 59

Georgia.

"N." for Shakapee, \$75; for St. Anthony's Falls, \$25.	100 00	
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Michigan.

Monroe—Trinity Ch.	8 00	
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Missouri.

Church at Jefferson Barracks ...	6 00	
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Illinois.

Galena—Grace Ch.	21 00	
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Texas.

Galveston—A Lady	5 00	
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Legacies.

Legacy of Mrs. Charlotte W. Tyler, late of Harrisburgh, Pa., by Samuel Hepburn, Esq., less State tax and expenses, 188 34		
Annual payment on account of legacy of the estate of the late Hanford Smith, of New-ark, N. J., 1/2	226 66	415 00

Total, July 15, 1854, to Aug. 15, 1854, \$1,420 72

Total, since Oct. 1, 1853. \$36,327 50

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1854.

DESTITUTE CHINESE IN NEW-YORK.

LETTER FROM THE REV. E. W. SYLE.

To the Editors of the Spirit of Missions.

REV. AND DEAR BRETHREN :—At the close of my last communication respecting the destitute Chinese in New-York, I mentioned that those who remained here had been temporarily provided for until suitable employment for them should be found. This had reference to such as wished to work with their hands, either as house-servants or on farms, and I am happy to say that they have been all very suitably located in one of the suburbs of the city.

Three of them have joined together and opened a little store where tea is sold, and where also may be seen exhibited some of those fantastic lanterns, &c., which the ingenuity of one of the “partners” has constructed. This man was wrecked a short time since in the ship “Trade Wind,” and found his way to us from hearing that there was a Chinese “Rendezvous” at the Sailors’ Home, No. 107 Greenwich-street. I could not refuse him temporary assistance under the circumstances, and he has proved one of the most willing, as well as most able, to help himself. Another member of this Chinese “firm” is a carpenter, and the shop itself gives evidence of his manipulations, and quite original they are in some respects. The “head of the house,” *Tsung Ze-kway* by name, is a lively, industrious little Shanghai

man, who came over in the same ship with me, and accompanied me in some of my visits to various parishes. He professes (and, I hope, with some truth) to be a Christian, and has two or three times asked me to put him on the footing of a scholar; but the book-learning went hard with him, and the confinement to study almost made him sick, so he has resolved to follow out his natural disposition and be a tradesman. May he prove an honest one!

Thirteen remained to be provided for, and they are now working as day-laborers, all in one employ, and all in the same neighborhood as the tea-store, which is at Gowanus, near the Greenwood Cemetery, on the road to Fort Hamilton; these I now consider as all off my hands, as far as temporal relief is concerned, though I keep a watch over them, and attend to their instruction on Sundays. In the morning they go to one of the neighboring churches, and in the evening I preach to them in their own language.

And now I come to speak of the six others who have requested to be taught our language, and for whom, accordingly, provision has been temporarily made, for the purpose of giving them the opportunity of showing whether they are capable of receiving a thorough education or not. Thus far the balance of moneys collected by the Committee of Ten, and by them intrusted for disbursement to the discretion of their Treasurer and myself, has sufficed to meet current expenses. Now that amount is expended, and I have undertaken to provide for the wants of these six scholars until such time as some other openings may be made for their support and instruction. Some contributions from friendly hands (some of them anonymous) have already been sent me for this especial object, and I feel no doubt but that enough will be furnished in this way to bear me harmless, while making the experiment I have entered upon.

Their progress heretofore has been quite encouraging. Indeed, I was quite surprised when I went to their little domicile, and made an examination into their proficiency, to find what good progress they had made in that hardest of all hard lessons to a Chinaman—spelling. The gentleman (a theological student) who has been engaged as their tutor speaks very well of their behavior, and praises their diligence; this is really more than I

expected, for the youngest of them is 18, while the oldest is 35 ! I have thought of sending for the names, and some little sketch of their history ; but that might be premature. It will be better to wait till the end of their three months' probation, and then see what is to be said concerning them. This will bring us to the middle of September, and, in the mean time, let me bespeak the prayers of those who love the souls of the Chinese, that it may please the Lord to add His blessing to the instructions they are now receiving, so that they may become His servants indeed, and be made useful instruments in the doing of His work in the days that are coming.

What kind of days are these likely to be ? Days of commotion at home, and commingling abroad ; of suffering and of progress ; of great transition—breaking up of old institutions and dissolution of old ties ; then an interval when all will be in a state of solution, as it were ; and then the period of remodelling comes, and the elements which are most energetic, or which have been most largely introduced while the opportunity lasted, will make themselves felt, and become apparent. *Then* will appear the wisdom of having conducted faithful the operations when matters were in a quiet, and, as some would say, an “ uninteresting ” state.

But let us look at a few of the signs of the times now present, and so endeavor to realize how largely this country already has to do with the people of the land of Sinim—the *people* rather than the government—for it must always be borne in mind that these are two very distinct parties, having little sympathy between them.

The “ cup that cheers, but not inebriates,” as Cowper has it. Whose hands plant the shrub, and pluck the leaves, and pack the chests of tea that give rise to so important a branch of trade as that which so many of our merchant-princes carry on ? Chinese. The matting that overspreads our floors in summer-time—who make it ? The Chinese. The fans which help to relieve the sultry heat of our climate—who fabricate them ? The Chinese. The embroiderings, the carvings, the garden seats, the vases, which adorn the persons and the residences of the wealthy—who furnish them, in a very large proportion ? The Chinese. Who are those multitudes leaving the eastern and crowding to the

western shores of the Pacific, bringing to California their labor and their vices, their customs and their idolatries? Chinese. And they are coming, and they will come, to these Eastern States more and more numerously. Our connection with the Chinese is becoming daily more intimate and inevitable.

The emigration from Canton has been so large that old ships not considered seaworthy have been bought up at enormous prices to meet the demand for passages. The now indispensable guano is put on board our ships at the Chincha Islands by Chinese laborers, and what unutterable suffering are they not made to undergo in the operation! The labor on the Isthmus railroad is largely performed by Chinese. In Kentucky, the Chinese coolies are said to be employed at certain iron mills on the Cumberland River near Eddyville. Tea-stores, owned and kept by Chinamen, are to be found at Boston, Albany, and other places; not to mention that Chinese are to be seen in the tea-stores of this city, and at Cincinnati, Dayton, Indianapolis, and elsewhere. Chinese cooks and stewards on board our ships are now quite frequently to be met with.

All these facts go to show that it is no longer a question whether or not we shall have intercourse with the Chinese. They have come to us; they are here in considerable numbers, and they are coming in numbers yet more considerable. In San Francisco, they have commenced the publication of a newspaper, *in their own language*; indeed, the government of California has found it necessary to use the Chinese language officially; the second section of the Miners' Tax Act has been published officially in a Chinese translation. One of their number (formerly a scholar in the Morrison Missionary School) put forth some letters admirably written, in reply to certain anti-Chinese sentiments promulged officially by Governor Bigler.

It is well worth the while of those who have husbands, brothers, and sons dwelling amidst those golden sands, and indulging in golden dreams, to realize that in sickness their beloved ones may be nursed, or neglected by a Chinese servant, a neighbor; may be initiated into the unutterable iniquities that prevail among the heathen by Chinese adepts in the arts of evil.

These things are now just beginning to be felt. The immigration may be controlled and leavened now by those *who will*

take the trouble to do it. Surely, we are called upon to exert ourselves more than we have heretofore done : more here, more in California, more in China itself—the source and fountain from whence flow all these little matters which threaten to spread a moral miasma wherever they permeate. If there is such a thing as a “set time” to exert ourselves, both for the good of the Chinese and for our own preservation, surely it is *now*.

I remain,

Rev. and Dear Brethren,

Very truly yours,

E. W. SYLE.

Africa.

THE MISSION IN AFRICA.

THE Missionary Bishop has forwarded us the following REPORTS, from Missionaries connected with the several Stations in West Africa, which, as throwing light upon the condition of the Mission, we publish, in anticipation of the meeting of the Board in October next :—

Report of the Rev. C. C. Hoffman.

31st December, 1853.

During the past year, the following objects have occupied my attention, viz. :—Ministerial work at Cavalla ; general supervision of the male school ; ditto of the printing office ; duties as pastor of St. Mark's Church, Cape Palmas. To the latter I have referred in my Report of that Church.

The Ministerial Work at Cavalla.—In this I have acted as the Bishop's assistant. Its object is twofold—the natives in the neighborhood, and the residents in our Christian village and family. To the latter I have usually preached once a week, either on Thursday or Sunday evening ; visited them at their houses, and, in the absence of the Bishop, taken charge of the Sunday morning Bible class, and administered the Holy Communion.

The Natives.—Besides frequent intercourse with them, both at their houses and at the Station, they have been regularly visited on Saturday afternoon, when absence or sickness did not prevent. My usual duty on Sunday has been to preach at two of the native towns, teach at Sunday school, and read service at night. We have cause for thankfulness and encouragement in both these spheres of duty. We believe that the leaven of truth is gradually but surely spreading among the natives. Two have recently professed their faith in Christ, and give blessed evidence of having been taught of God. One of these is a man fifty years of age, and he is very zealous for the truth's sake among his people.

Among our little Christian flock we see a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The Boys' School.—This is under the care of Mr. A. Rogers, assisted by H. Humphries, a native teacher. There are twenty-eight scholars; their names, standing, and studies have been given in my journal, from a report handed in by Mr. Rogers. Though there is room for improvement in many particulars regarding the school, it is in a more flourishing condition than ever before, and under Mr. Rogers' care has been conducted with regularity and success. A few years more will prove, if proof were necessary, the value of an experienced teacher to a Missionary establishment. Mr. Rogers has always been present at morning and evening prayers, and generally assisted me in conducting them, taking sole charge in my absence, as well as instructing a Bible class in Sunday school.

A class in Grebo has daily recited to me. We hope in a few years to have a new school-house, one more commodious and more suitable than our present one.

The Printing Office.—Were its object only to give a useful and improving occupation to native youth, the expense of the small press used here would be fully warranted. Five youths have been in the office during the past year. Two have had charge, one of whom has left, and three are now learning. After the departure of N. S. Harris to Green Hill School, I was obliged myself to be present in even the practical duties of the office. Besides printing a few alphabet and elementary cards, and questions in Grebo and English, we have published about ninety copies monthly of the *Cavalla Messenger*. It is probable that on the arrival of the Rev. J. Rambo this paper will be enlarged and more widely circulated, and may thus be made another blessed means of advancing the work of God, both in this land and our own.

Church of the Epiphany, Cavalla.—Progress made in building this Church, from numerous causes, has been slow. For some months past, the mason has been engaged on the orphan asylum. There is still about three months' work on the walls and tower of the Church; and as the mason is expected to be here in a fortnight, they will be completed by April.

Girls' School-House, Cavalla.—The frame of this building is nearly finished and ready to be raised. It is to rest on pillars about two and a half feet high.

*Report of the Missionary having charge of St. Mark's Church,
Harper, Cape Palmas, W. A.*

31st December, 1853.

Communicants, 29; left, 1; added, 3; 9 persons confirmed; baptisms, 2. This Church was consecrated by the Bishop on 21st December, and is completed, with the exception of a belfry. A collection for this object was taken up on the day of consecration, amounting to \$38.

Without, the Church presents a pretty appearance; and the interior is neatly furnished. The aisle and chancel are matted, pews painted, shades to the windows, a font at the chancel rails, and communion table within. For this we need, however, two Prayer-Books. Chairs are also needed; but these have been promised. Six lamps, suspended from the walls, light the body of the Church; while the desk and pulpit have each one.

We rejoice that, through the liberality of Christian friends, we have now in Africa so homelike and suitable a building consecrated to the service of God.

The ill health of the Assistant Minister, the Rev. T. A. Pinckney, as well as the duties of the Pastor at his residence, Cavalla, have been unfavorable

to the increase of the congregation, services having been interrupted, &c. He has, however, preached 19 times at St. Mark's, and 16 at the Chapel at Mt. Vaughan. The Communion has been monthly administered. The Sunday school contains about 31 scholars and 5 teachers, but their attendance is irregular.

A male and female Sunday school is held also at Mt. Vaughan, Mr. J. T. Gibson having charge of the male, and Mrs. E. Harrison of the female. Male scholars about 20, female 35.

As the Rev. H. R. Scott is to reside at the Cape, the Pastor has gladly resigned his charge in his favor, feeling assured that his residence among the people would be likely to be far more for their spiritual welfare, than could be hoped for by one residing twelve miles off, and attending to the duties of a station.

Report of Rev. H. R. Scott.

CAVALLA, Jan. 2d, 1854.

I submit the following, as a report of my labors, since my arrival at this station, on the 26th of January last. During the first three months, my health continuing good, I was engaged in the study of the native language, preached twice a week in two of the neighboring towns, and occasionally in the school-room at the Mission station; and taught Wm. H. Kinckle, a native youth, the elements of theology. On the 5th of May I was taken with the acclimating fever, which was followed by frequent attacks of intermittent fever, continuing until about the middle of October. During this time I could only preach occasionally, and could do scarcely anything towards the acquisition of the native language. Since then my health has been gradually improving; and I have been able to preach regularly in the native towns two or three times a week, and once a week in the school-room at the Mission station, or at St. Mark's Church, at the Cape. I have also instructed Mr. Garretson Gibson in theology, and W. H. Kinckle in the evidences of Christianity.

In Nyaro we have recently been encouraged by tokens of the Lord's presence. Two men, who had for the last two or three years manifested an interest in spiritual things, have at last come out on the Lord's side, and we trust have truly passed from death unto life. Another young man has been for three or four months under conviction, and now seems desirous of making a public profession of his faith in the Redeemer, but is not yet willing to give up one of his wives. He has no objection to her leaving him, but is unwilling to drive her from his house. Believing him to be under the teachings of the Spirit, we have good reason to hope that in a short time he will be prepared to make every sacrifice required of him. Our services in this town have been lately very well attended, and, with few exceptions, by attentive hearers, leading us to hope that the Spirit is working in the hearts of some who have not yet expressed a decided interest in spiritual things.

Whilst the great body of the people seem to be little affected by the truths proclaimed in them, we feel encouraged to go forward in obedience to the command of the Saviour, not doubting that His Word will accomplish that whereunto it is sent.

Report of G. W. Horne.

ROCKTOWN, W. A., Dec. 31st, 1853.

During the year I have been frequently interrupted in my regular duties by fever and other ailments. Whenever my seasons of health returned, I officiated on the Sabbath morning, through the interpreter, and generally at the neighboring town; and in the evening, when practicable, held an English service in the school-room—besides conducting a Sunday school in the afternoon, and administering the Lord's Supper on the first Sunday of every month, except December. On several afternoons of the week I have been accustomed to preach among the natives. At Middletown and Fishtown I made it my rule to attend every week alternately, but I found myself at length incapable of strictly observing such a rule, and latterly my visits to those villages have been only very occasional. The numbers who have gathered together at the religious services have scarcely ever been large, and no perceptible effect has been produced. Sometimes at the close of the service, individuals would enter into conversation with me upon subjects which I had presented to them, and these conversations would always end in an acknowledgment of the truth and excellence of Christianity, but nothing beyond this would seem to have taken place, nor to have been desired, among the people. The head man of one of the smaller towns had completely debarred me from holding religious services in his village. After long-endured repulsiveness of manner and of offensive talk from him, he quite put a stop to my preaching there by designed and boisterous remarks whenever I attempted to speak to the people, which ended in his telling me that he would not have me at his town unless he were to be paid. At a meeting, however, of the chiefs and people to receive the usual Christmas presents, he was severely reprimanded by the king, and the next morning he came confessing that he had done wrong, and begging me to revisit his town.

On the 31st of August I was present, by the Bishop's appointment, at the examination and ordination of Rev. Mr. Scott, and took part in the services at St. Mark's; I preached twice on Sunday, October 9th, at Cape Palmas, and administered the Lord's Supper, preached also and attended a celebration of the Sunday schools here on Thanksgiving day, December 23d.

The native boys' school has been continued at this station, and numbered eleven at the close of the year. The boys seem to be growing more settled in their school habits, and better behaved in their general conduct. An irregular day school has been kept by the interpreter at Fishtown.

On the 27th of June I performed the funeral service over the remains of Caroline, wife of S. Boyd, native teacher and interpreter at Fishtown. She died after a painful illness of two days, and would seem to have been insensible during the attack, or not able to express clearly her thoughts and feelings. But she has lived for some years as a quiet and consistent member of the Church, and we trust that her soul is in peace.

The foundation, pillars and frame of a small church have been erected here; but for want of sufficient materials and workmen, the building may not be completed for several months.

SUMMARY.

	Rocktown.	Fishtown.	Total.
Preaching places.....	5.....	2.....	7
Baptisms.....	—.....	—.....	—
Confirmed.....	—.....	—.....	—

	Rocktown.	Fishtown.	Total.
Communicants	9.....	5.....	14
Marriages	—.....	1.....	1
Burials	—.....	1.....	1
Sunday schools	1.....	1.....	2
Sunday school teachers	3.....	1.....	4
Sunday scholars	17.....	10.....	27
Day schools	1.....	1.....	2
Teachers	2.....	1.....	3
Scholars	11.....	9.....	20

 Report of Rev. A. Crummell.

MONROVIA, Feb., 1854.

The Missionary at Monrovia begs to report that since his arrival in Africa, July 15th, 1853, he has been constantly engaged in preaching, and in the performance of Divine service every Sunday.

Since the regular organization of Trinity Church, in October, and his appointment to the Rectorship thereof by the Bishop, services have been held every Lord's Day, morning and afternoon. A constantly increasing congregation has always been in attendance, giving signs of interest, and affording a pleasing evidence of progress.

Baptisms, 3; marriages, 1; funerals, 3; Holy Communion administered three times; children catechized every Thursday; number of communicants, 14; families, 14; Sunday school children, 50; teachers, 7; contributions of the congregation, about \$11.

 Extract from the Report of the Rev. Thomas Pinckney (colored)
to Bishop Payne.

On Saturday, 25th June, visited a sick person, and administered to her wants.

On the same day visited another sick person who was very ill, (Mr. Dominus,) conversed, read a portion of Scripture, and prayed for him.

On Sunday, 26th, I was sent for by Mr. Dominus; I found him exceedingly ill, and, as I thought, in a dying state; I endeavored, as at other times, to minister the consolations of the Gospel; he expressed the deepest penitence and humility. I read portions of the Scriptures to him, such as seemed adapted to his case, and the case of every sinner ready to perish for lack of knowledge of the plan of salvation. Such as these: "I am the way, and the truth, and the life." John xiv. chap. 6th verse; and "Him that cometh unto Me I will in no wise cast out." I exhorted him to take hold of this promise, and come to *Jesus*, the Lamb of God that taketh away the sins of the world, and verily he would find salvation.

Being bred from his youth a Roman Catholic according to his own confession, I endeavored to convince him, from the word of God, that the doctrines held and taught by the Church of Rome, on the all-important subject of the *sinner's justification* before God, are altogether erroneous, and soul-destroying in their nature and effects.

1st. That the Virgin Mary was no more than a *private being*, and there-

fore unfitted to be a *mediator* between God and man. And being *herself* no more than a *creature*, highly *honored* indeed of God, in being chosen as the *Mother* of our Lord according to the *flesh*; yet had she to trust in his atonement offered upon the cross of Calvary for her own salvation.

To offer prayers unto her, or through her unto God, I showed to be very sinful. As the Scriptures expressly teach that "there is but one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all,"—1 Tim., 2d chap., 5th and 6th verses,—“Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”—Acts, Chap. iv., 12th verse.

2d. I showed that God had not conferred on any man, or class of men, the power to absolve men from their sins, but merely to declare according to the declarations of His Holy Word, that whosoever repenteth and forsaketh his sins, and believeth in the Lord Jesus Christ, shall be saved; and that they have no more to do, nor can do any more, than point them to the Cross of Christ for salvation.

I then exhorted him to confess his sins to God, in humble, fervent prayer, begging Him, for Christ's sake, to blot them out, because He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. To this advice he gave diligent heed, and called earnestly upon God for mercy in Christ's name alone, beseeching Him to blot out all his transgressions, and to wash him in His precious blood, and to save his soul at last. He professed from this time to have received Christ as his only Saviour, and to derive comfort from this view of his character, and confessed that he had never wholly believed the errors or doctrines of the Church of Rome. I left him, for this time, in rather a comfortable state of mind, after commending him to God in prayer, and to the Word of His grace.

On Monday morning I visited him again, and found him very ill, and so weak that I could scarcely hear him speak. I again read and expounded portions of the Scriptures for him, and offered prayer in his behalf, for all of which he thanked me heartily, and praying himself all the while. I exhorted him to cling fast to the faith which he professed to have in Jesus, his only Saviour, while life shall last.

In the afternoon of the same day, I visited him again, and found him still alive, but seemingly in a dying state, yet retaining his senses, and still confessing his sins, and professing faith in Christ's atoning blood. I read and expounded portions of Scripture, prayed, and exhorted him to hold fast the profession of his faith without wavering.

On Tuesday morning, still alive, contrary to all human calculations, but almost dead; so that it was with the greatest difficulty that he could make himself be heard when he attempted to speak; yet he made every effort to do so, so anxious was he to let me know that he continued steadfast, clinging to the Saviour as the only refuge set before him in the Gospel. I read, prayed, and exhorted again.

On Wednesday morning, scarcely expecting to meet him alive, I repaired to his door, being accompanied by a member of our Mission (a teacher.) We found him just alive, and no more, on the very verge of the grave, but still strong in faith, giving glory to God. The brother who was with me prayed for him, and addressed a few words of exhortation to him; he seemed very thankful for all that was said to him, and humble and penitent to the last. He remarked to me that he thought he would surely depart that night. I exhorted him then to let the hours left him be spent in constant prayers and supplications, until he should be safely landed across the Jordan of death, and his disembodied and ransomed spirit shall be forever housed in the paradise of God.

Being invited on this day to attend the semi-annual examination of the

Mount Vaughan High School, (it being the first that I was able to attend since my arrival here, being sick at the first examination), I left him, though reluctantly, hoping that he would live till evening; when I would have another opportunity to see him. But as it was late when I returned from the Mount, and a very dark and dreary night, and being also completely worn down with fatigue by the walk, and in such a state of weakness as to unfit me for speaking to him as I would wish, and having moreover met the doctor, who said he thought he would live out that night; so I continued my way on to my residence, and had just retired when the person who nursed him during his illness brought me intelligence of his death. He had just expired within that hour. But he also brought me the heart-cheering intelligence that he had expired with the name of Jesus on his lips, and the full assurance of hope.

“Lord Jesus, receive my spirit,” were his last words, according to my informant.

MISSIONS IN THE PACIFIC.

AT a Missionary meeting held in England, the Bishop of New Zealand, now on a visit to his native land, gave an interesting sketch of the progress of Missions in the Pacific, from which we extract the following, which, although long, will well repay perusal. He commenced by describing the progress which, from the first dawn of the light of truth, the Gospel had made in

New Zealand and the Islands adjacent.

In the year 1800, the first Missionary, Mr. Wilson, anchored on the northern coast of New Zealand, and the *London Missionary Society* having established their Mission in the Society Islands, after many discouragements it became successful, and the light of the Gospel spread rapidly to the westward, reaching, at length, to the Navigator Islands, where the enterprising Missionary, John Williams, afterwards established himself, and made those islands a starting point from which to send forth new Missions. In the meantime the *Wesleyan Society* occupied the Friendly Islands, which at the present moment almost universally received the Gospel; and in 1814, the *Church Missionary Society* sent its first Mission to New Zealand. That event was mainly attributable to the efforts of that well-known servant of God, the Rev. Mr. Marsden, at that time acting as chaplain to the convict establishment at Paramatta. The increase of trade between Port Jackson and New Zealand very soon had the effect of inducing many of the natives to visit the former port; these Mr. Marsden received at his house, and, by frequent intercourse with them, succeeded in gaining their confidence. Feeling his influence increase, he at last took the step of visiting them; and, having landed at New Zealand in 1813, in the following year introduced the first catechist among them. The point he landed at was the Bay of Islands; and after another visit in 1814, Mr. Marsden brought the first catechist there, and thus commenced the first Christian Mission to the people of New Zealand.

For some years the work produced little or no apparent result; but after a time the knowledge of the Gospel began to spread, and when the war

broke out in those regions by the rising of the chiefs, the native population were in favor of the English; and in one district, among 5,000 native inhabitants, not more than 150 were found willing to take up arms against us. Soon after the war closed, he (the Bishop of New Zealand) had the satisfaction of confirming Thomas Walker, the chief of our native allies at the Bay of Islands, and also of confirming, at another district, the surviving leader of Heke's rebels.

The light of the Gospel spread, by means of the natives, from the Bay of Islands to the other extremity of New Zealand, a distance of 1,000 miles, where he (the Bishop), when on a visit, was surprised at finding, in a small village containing only 150 souls, that fourteen persons possessed copies of the New Testament, and were able to read them. All along the coast there were similar traces of native agency in disseminating the truth, Thompson Te Ruparaha, a native preacher, having sailed along the coast in an open boat, and landed at every village to preach the Gospel to the people. Having learnt from experience that the tidings of the Gospel had extended along the whole length of New Zealand, and found that there was not a single village where they had not been preached, it seemed to be the duty of the New Zealand Mission to extend its labors among the heathen of the neighboring islands.

The late Archbishop of Canterbury, in the name of the Bishops of the United Church of England and Ireland, gave him (the Bishop of New Zealand) a solemn charge to consider New Zealand as the central point from which the streams of the Gospel might be diffused among the coasts and islands of the Pacific. Seven years elapsed before he (the Bishop) could satisfy himself that New Zealand itself was in the course of being Christianized, after which Captain Maxwell, of her Majesty's ship *Dido*, enabled him to visit the neighboring islands in his vessel. They touched at the Friendly Islands, and observed the progress of the Wesleyan Mission there, and then went to the Navigator Islands and witnessed the success of the London Mission. After visiting several other islands, they returned to New Zealand. It then occurred to him that a particular plan for preaching the Gospel among these islanders might be attended with success. He believed that the common feeling of curiosity inherent in human nature, might be taken advantage of to induce the natives to come on board of English vessels; and he accordingly made an engagement with Captain Erskine to visit the islands of the New Hebrides, New Caledonia, and back again to New Zealand, in order to ascertain if a small unarmed vessel could safely venture among nations reputed to be in a savage state, because it was commonly supposed that the crews of such vessels would be cut off. He (the Bishop) had an impression that the loss of crews was generally attributable to the aggressions of the seamen themselves; and the experiment of Captain Erskine confirmed that impression, and showed that the natives could be approached with safety in unarmed vessels; proving that kindness and hospitality were the natural characteristics of people even regarded as barbarous; and, indeed, he (the Bishop) had seen reason to believe, and he said this upon deliberate conviction, that there was no such thing as a truly savage race in existence. These islanders were men of like passions with ourselves, and when a wrong was done to them, no doubt they were irascible, and their revenge might sometimes be of a very bloody character.

He performed another voyage with the Bishop of Newcastle, the funds being supplied jointly by the Dioceses of Sydney and Newcastle. This voyage began at the same point of New Hebrides, and was of a more extended character than the former; and they returned by the same route, leaving the Bishop of Newcastle at his own diocese. A fifth voyage was entered upon, starting also from the New Hebrides, and calling successively

at every island, natives of which they had on board with them, for the purpose of holding intercourse and communion with them during the voyage; and after an absence of four months they returned again to New Zealand. The next voyage was of a different character. They were obliged to go to Sydney for a new vessel, the old one being no longer fit for service; and, from the inclemency of the weather, they also lost several of the native boys they had in their charge, three of whom they had the melancholy duty of committing to the deep. They had thus had their sorrows as well as their successes; but their joy had preponderated, and they met with great encouragement to pursue the work that they had begun. The seventh voyage he (the Bishop) took in order to settle their Missionary in the southernmost of the Loyalty Islands. They next made for the Isle of Pines (now in the possession, he believed, of the French), and then made for other groups, including Santa Cruz and the Solomon Islands, New Hanover, New Britain, and parts of the yet unknown regions of New Guinea; and here he might observe, that if they could establish a Bishopric of Borneo, they would find that New Zealand and Borneo had a common centre, and that was New Guinea.

The object of these voyages was to form an acquaintance with the natives—they went in small unarmed boats as near as they could to the shore, and ascertained whether their boats were of greater speed than the natives' canoes. This was a necessary precaution to take, because if the natives had once been allowed to feel that the English boats and their crews were in their power, it might have been a great temptation to them to plunder or commit violence. However, they went sufficiently close in shore for the people to come out to them in their canoes, and many natives who could not find canoes would swim out and surround their boats with a cocoa-nut or some other article for sale upon their heads. If they had all been taken on board, as they eagerly wished to be, the boats would have been capsized by the weight, so that the crews had to row away and keep at such a distance that the swiftest of the swimmers and men in canoes could alone come on board at a time. Thus they made friends with the natives by the interchange of commodities, and ascertained their names. If they remembered a man's name, and on seeing him at a future time accosted him by it, he took it as a great compliment, and showed them the greatest civility and kindness in return.

The Right Rev. speaker here related several amusing anecdotes in illustration of this and other like simple traits in the native character, and observed, that by various little innocent artifices, such as that of asking their names, and being particular in remembering them afterwards, they succeeded in establishing a friendly intercourse with the natives. In *Aurora*, the north-easternmost island of the New Hebrides, they found that, although the people carried arms, they were peaceably disposed; and, by the judicious exchange of a few fish-hooks, they were induced to give up their arms, and to fill the water-barrels of their visitors. They afterwards went on board the English boat, and some of them were led to take a trip with the Missionaries to some of the neighboring islands, when care was taken to bring them back to their home punctually on the day agreed upon. By the faithful fulfilment of these promises the confidence of the natives was secured, and an influence obtained over them. He (the Bishop) refused to take a single boy away with him under such an arrangement. He insisted that two should go, in order that if anything happened to one, the other should be able to tell his own people, on his return, what had become of his companion, and thus remove all suspicion.

The Right Rev. prelate then detailed several affecting incidents connected with the untimely deaths of the most promising of these native

pupils, who were being trained for the Missionary work among their own race, and said it was most distressing to think that those whom he had thought would be the first native evangelists, had been the first to be taken by God's providence from among them. He then passed on to observe, that the climate of New Zealand was too cold and changeable for the native children, who were in course of training for the ministry; and therefore a new plan had been formed, in which he thought all present would feel interested.

Everybody had heard of the community of Pitcairn's Island; and the interesting book of Mr. Murray, published under the auspices of the *Society for Promoting Christian Knowledge*, must have informed them of its history. The small solitary Island of Pitcairn was becoming every day more and more inadequate to supply the wants of this interesting community: and it was therefore proposed that the establishment should be transferred to Norfolk Island—an island which it was well known had heretofore been the abode of the very worst class of convicts, who had been drafted from the penal settlements of Port Jackson and Van Diemen's Land, and from which the Government were now removing the convicts. Norfolk Island was thus likely to be left vacant—a beautiful island, with a delightful climate, where, as had been said of another lovely island, man alone was vile. There were six thousand acres of fertile land, with buildings suitable for a large university, and all devoted to penal purposes, but which would henceforth be devoted to objects connected with the evangelization of the islands of the Pacific. The plan proposed was to combine with those friends who were interested in Pitcairn's Island, and draw up an agreement that Norfolk Island should be held for the joint purpose of affording to the community of Pitcairn's Island greater means of subsistence than they now enjoyed, and to furnish them with a more regular and complete system of instruction than they now possessed; and at the same time to make Norfolk Island, situated half way as it was between New Zealand and the innumerable islands of the Pacific Archipelago, and therefore enjoying a more temperate climate, the centre of all these islands, like a central sun among the stars.

The formation of a new establishment like this, would involve necessarily considerable expense, and he hoped that the requisite funds would be supplied, and kept up for a series of years by Christian benevolence, in order to enable the most interesting experiment to be tried, whether by collecting these young men in this central college, instructing them there in the English language, and sending them back to their native islands, and then bringing them back once more to receive further instruction, until they were qualified for admission to holy orders, they could not thus be gradually made the instruments, under God's providence, of evangelizing and civilizing the whole of these numerous islands. They had already been enabled, in four or five years, to bring within their training institution, from the various islands of which he had spoken, thirty-eight male and two female scholars; and they were entitled to hope that, by persevering in the work with a better means of organization, they would succeed, with the blessing of God, in accomplishing the object dear to his heart; and that while the Bishop of Borneo would evangelize all the islands to the westward of New Guinea, he (the Bishop of New Zealand) and his fellow-laborers might evangelize all the islands to the eastward.

THE MELANESIAN MISSION.

The foregoing article on Missions in the Pacific will suitably introduce some further interesting observations from the same Bishop respecting the Melanesian Mission.

The name Melanesia may be understood to include an unknown number of islands, lying in the western side of the Pacific Ocean, between the 150th and 170th meridians of east longitude; and between the Equator and the tropic of Capricorn. This definition, though not strictly correct, will be sufficiently exact for my present purpose. The islands included within these limits have been divided into groups, bearing the names of the New Hebrides, New Caledonia, Loyalty Islands, Banks' Islands, Santa Cruz Islands, Solomon Islands, New Ireland, New Britain, New Hanover, &c., &c., all closed into the westward by the large islands of Australia and New Guinea.

All the islands to the eastward of these, with the single exception perhaps of the Marquesas, have already received the Gospel: the Society, Harvey, and Navigator Islands being occupied by the London Mission, and the Friendly Islands and the Feejee group by the Wesleyans, who also hold a portion of New Zealand. The Church of England, as represented by the *Church Missionary Society*, may point to the greater part of New Zealand as its own field of successful enterprise in the Pacific Ocean. This was the state of these islands when I entered upon the duties of my office in 1842. The Divine blessing had been shed abundantly upon New Zealand and the Eastern Islands; but in Melanesia, as above defined—that is, in all the islands to the westward of the meridian of New Zealand, I am not aware that a single native Christian was to be found. It is true, that a Bishop of the Church of Rome had been resident some years before in New Caledonia, and that another Bishop of the same church had lost his life on the island of Ysabel in the Solomon Group; and that Missionaries of the same church had occupied stations on Woodlark and Rook Islands on the coast of New Guinea, but these efforts had scarcely made any impression, and some of them are reported to have been discontinued, in consequence of the unruly character of the natives.

The exertions of John Williams of the London Mission are well known; but they were cut short at once by his death on the Island of Erromango, in the New Hebrides. A few faithful native teachers, acting in the spirit of their Master, had gone forth among the same islands to risk their lives in the cause of the Gospel. At the Isle of Pines, at Futuna, and at Fate, some of these faithful men underwent a death not unworthy of the name of martyrdom; others died of the new diseases which attacked them in these unhealthy islands, where their simple knowledge of medicine was of no avail, because every plant and herb of the country was unknown to them. Nearly fifty persons from the Missions of Rarotonga and Samoa, including women and children, have lost their lives in the attempt to plant the Gospel in Melanesia.

A single station, with two English Missionaries, had been formed on the Island of Tanna in the New Hebrides, but had been broken up by war among the tribes; but the place was still occupied by Samoan and Rarotonga native teachers. The Islands of Anaiteum and Fate in the New Hebrides, and Mare or Nengone, in the Loyalty group, were also held by native Missionaries, whose faith and patience was the more admirable, because they had met with no encouragement in the success of their work. An annual visit from their Mission vessel seemed to be their only human support.

This was the state of religion in Melanesia in 1848, the year in which I first became acquainted with any portion of this vast Missionary field. It now becomes my duty to inform you, why I considered myself called upon to enter upon these new duties and responsibilities. I should not have troubled you with any remarks on this point, if I had not known that my conduct has been called in question by persons whose opinion I am bound

to respect, though I can in no way acknowledge their authority to direct me in the discharge of my duties.

The commission which I received in 1841 from the Archbishops and Bishops, forming the Board for establishing Colonial Bishoprics, directed me to consider New Zealand "as the central point of a system extending its influence in all directions, as a fountain diffusing the streams of salvation over the islands and coasts of the Pacific, as a luminary to which natives, enslaved and debased by barbarous and bloody superstitions, will look for light."

It was impossible that New Zealand could be regarded in any other light, by any one acquainted with the early history of its Mission. All the spiritual and temporal prosperity of this country dates from the day when Samuel Marsden left his own parish at Paramatta to sail on his first visit to New Zealand. There was the same outcry raised against that venerable man, that he neglected his own duties for the sake of the heathen. But this has long since died away, and every one is now satisfied with the result of his labors. Paramatta has lost nothing, and New Zealand has gained everything.

From the time of the landing of the first Missionary in New Zealand, little more than thirty years had passed away before our Island Church, itself the offspring of Missionary zeal, was in a situation to give to others the same blessings which it had received. The younger Missions of Samoa and Rarotonga had already borne fruit, and were planting their first seedlings in the Western Islands. There was no reason that New Zealand should be behind them, either in faith or in zeal. The Gospel had gone forth into the length and breadth of these islands. From Kaitaia at the North Cape, to Stewart's Island at the south, over a length of 1,000 miles, I had ascertained, by personal observation, that there was not a village in which the Holy Scriptures were unknown. Out of a population of 100,000, more than one half had embraced Christianity; and the remainder had ready access to the means of grace, whenever they would accept them. No one here ever doubted, that the time had come when the debt which New Zealand owed to Sydney, should be paid to Melanesia.

Then came our political troubles, which delayed the work for a time. The fatal affray at the Wairau, the burning of Kororareka, the war at the Waimate, at Whanganui, and at Porirua, were events which required every one to be at his post; and neither the Governor with his soldiers, nor the Bishop with his Missionaries, could tell from day to day where their next post of duty might be. All labored, I trust, in the same spirit, having for our single object the restoration of peace; and it pleased God to answer our prayers, and bless our endeavors, by establishing that mutual confidence and good-will between the two races, which is the present basis of the growing prosperity of New Zealand.

In the same year in which our troubles came to an end, the attention of the New Zealand government was drawn to a fatal affray between the crews of two English vessels, and the natives of Rotuma and Granville Islands. At the request of Sir George Grey, Captain Maxwell, of her Majesty's ship *Dido*, undertook to inquire into the circumstances of this affray, and kindly offered me a place in his cabin. This seemed to be the opportunity, which I had long wished for, of acquiring some practical knowledge of the field, which still remained unoccupied, and also of the operations of the other Missions conducted by the agents of the Wesleyan and London Societies.

Our first anchorage was at Tonga, well known to all readers of Cook's Voyages as Tongataboo, and here began my first acquaintance with the tropical Missions of the Pacific. The Wesleyan Missionaries received me

in a most friendly and hospitable manner, and all our differences of system seemed to be forgotten in the one absorbing interest of the work in which we were all engaged for the conversion of the heathen. Nature itself had marked out for each Missionary body its field of duty. The clusters of islands, grouped together like constellations in the heavens, seemed formed to become new branches of the Church of Christ, and each a church complete within itself. It was of little consequence whether these babes in Christ were nourished by their own true mother, or by other faithful nurses, provided that they were fed only with the sincere milk of the Word. The time must come, I thought, when they would be no longer under tutors or guardians, for this present government by English societies is admitted to be preparatory to the introduction of self-government into the native churches, and then I should be free to communicate with every faithful branch of the great Polynesian family as with bodies in no respect liable to the imputation either of schism or dissent. It would surely be a sin to inflict the curse of English controversy upon these lovely islands, which seem made to rest in peace, like the light of stars reflected upon the surface of this tranquil ocean.

The Church of Rome alone has laid upon itself the necessity of invading every field already occupied by Christian Missionaries. While all the Western Islands are still in darkness, it wastes its efforts in unsuccessful attempts to gain a few scattered proselytes in Tonga and Samoa. I have already remarked in a former letter how religious strife takes the place of native animosities, or rather how the hereditary feuds of native tribes range themselves by the side of religious factions; and Christianity, as received by them, perpetuates an evil which would otherwise fall with the decay of heathenism. Out of this state of things arise unseemly contests, in which the ministers on either side defend their own doctrines before the tribunal of their scholars, and of the heathen, and the Gospel is thus made to fulfil our Lord's predictions, by bringing a sword upon the earth instead of peace.

In the centre of the island of Tonga we found one of these blots upon the Mission system—a Romanist station, in the midst of the fort of Bea, where Captain Croker, of her Majesty's ship *Favorite*, lost his life. One effect of this intrusion has been, that instead of all the people of the island being united under one form of government, the tribe to whom this fort belongs was still at war with the king when Sir Everard Home visited the island in 1853. On this subject I shall say no more, for I have held friendly intercourse with many members of the French Missions, and with the late Bishop of Amata, and I cannot exclude them from the benefit of the same general good-will which seems to be the privilege, as it is the credential, of the Mission cause; but I must protest against their intrusive character, and I can make no terms with the Church of Rome so long as that part of their system is maintained.

If my object were to fill a book, rather than to write a letter, I could occupy many pages with the description of Tonga; but as I have much sea to sail over with you, and many islands to describe, I must make my remarks upon each as short as possible for your sake as well as my own.

Passing Eaooi, or Middleburg Island, we followed Cook's sailing directions with perfect confidence till a native pilot boarded us and took charge of her Majesty's ship. Then, for the first time, as we threaded through the narrow passages of the coral reef, I saw the marvellous beauty of coloring which has been so often described—the deep blue of the unfathomable sea—the dazzling whiteness of the surf breaking upon the reef—the delicate tint of light green on the shallow waters of the lagoon; and on shore, the tufted fringe of cocoa-nut trees overshadowing the native villages, each marked by its row of canoes drawn upon a

glittering beach of coral sand. There are, no doubt, some portions of the Mission field, and especially Sierra Leone, where true faith and Christian courage are required in the Missionary, liable as he is at any moment to fall a victim to the "pestilence that walketh in darkness, or the sickness that destroyeth in the noon-day;" but in these favored islands of the Pacific, as well as in New Zealand, I must say, without disparagement to the zeal of our Missionaries, that the self-denial would be shown, not in residing in them, but in consenting to leave them. The ordinary drawbacks arising from human infirmity and sin, must be the same everywhere; and it is most true that every Mission-field is not the paradise which it seems to be; but to any one who has been conversant with parochial duty in an English town, it becomes impossible to think of a residence in our lovely islands as an exercise of ministerial self-sacrifice. It is a pure enjoyment to walk round such an island as Tonga, passing along open and level paths shaded by groves of cocoa-nuts and bananas, and halting from time to time in some grassy glade, where a wide-spreading *ovava*, with its thousand clustered stems, marks the meeting-place of the chiefs; and where the slender *Toa* (*Casuarina*), crowded with enormous bats (*beka*), droops over the coral tombs of the dead. A walk of a few miles more through the same shady paths, lighted up with glimpses of a cloudless sun, and rustling with the restless trade-wind, brings the visitor to a village, where the incessant tapping of the mallets used for beating out the native cloth, gives an air of industry and cheerfulness to the place. Every house is partially concealed under the shade of its own fruit-trees, and within its light fence of reeds; but the stranger may freely enter everywhere, and finds a hearty welcome wherever he goes. On going down to the beach, the maritime habits of the islanders are seen; fine double canoes, drawn up under spacious sheds, each with its mat-sail and large steering paddles carefully laid by its side, lying ready for use on state occasions, and for long voyages; with a swarm of smaller canoes, some drawn up upon the beach, and others passing to and fro upon the smooth water of the lagoon. It was a noble sight to see King George and his fleet of war canoes on a visit to the Navigator Islands. He is a worthy "Lord of the Isles," and his fleet, entirely of native style and workmanship, is worthy of its monarch.

At Tonga, as in every other Mission-field of late years, a special interest is felt in the education of the young. It was found, in some cases too late, that men converted to Christianity in adult age, seldom acquire that regularity and systematic steadiness which is necessary for the education of the young. It was a natural, though a most fallacious thought, that parents, deeply impressed themselves with the blessings of the Gospel, would labor diligently to impart them to their children. The zeal with which they discharged the duties of native teachers, favored this delusion. It was not seen at first that it requires a very different, and in some respects a higher order of mind to teach a child, than to preach to an adult. In some instances, before this error was discovered, a whole generation, though born of Christian parents, was almost lost for the time. A threatening broil among this upstart class, neither heathen nor Christian, and therefore worse than either, was the only interruption to the peaceful enjoyment of my visit to Tonga.

The hope is brighter for the rising generation. I could not leave the Island without special prayer for those two hundred children whom I saw assembled at Nakualofa, and who, when the school examination was ended, formed themselves into a procession, and laid each its little gift of a shell, or a fruit, or a flower, at my feet; and then, accompanying me to the boat, threw into it the garlands from their heads as a parting offering of friendship.

VAVAU.

Our next visit was to the island of Vavau, another station of the Wesleyan Society, but the time was unfavorable, as the school children were dispersed to their homes, and we saw little of the native people. An incident had occurred here, happily rare in the history of Missions. The house of the Mission printer had been destroyed by fire: and the incendiary, a native of the island, was in custody of the chiefs, awaiting the judgment of the king; wearied with the charge of guarding a prisoner in their slight and combustible houses, they applied to Captain Maxwell for a pair of handcuffs, alleging the satisfactory reason, "that they were tired of *sleeping awake*." We soon had sufficient proof that no ill-will was felt towards the printer or his work, for we had the pleasure of seeing several native youths employed as pressmen in striking off the revised version of the New Testament in the Tonga dialect.

Here the coral formations are seen in a new character—not lying flat, as at Tonga, and only raised above the level of the sea, but elevated upon the top of volcanic masses. A climb to the top of a high table-rock gives a striking view of Port Valdez, and the neighboring islands. Beyond these, at a distance of about ninety miles, the volcanic isle of Tofua, with its conical satellite, Kao, reveal the forces by which this portion of the group has been disturbed. The island most resembling Vavau in its general features is Futuna, the easternmost of the New Hebrides, having the same table-summit upraised upon a volcanic cone. The difference is, that instead of the noble harbor of Port Valdez, with its anchorage in water from fifteen to thirty fathoms deep, the sea up to the very shore of Futuna is of unfathomed depth.

SAMOA, OR NAVIGATOR'S ISLANDS.

King George of Tonga had lately sailed with his fleet of double canoes on a visit to Samoa, and we followed him in *H. M. S. Dido*. Our first anchorage was in the lovely harbor of Pangopango, in the island of Tutuila. Here I experienced the same friendly welcome from the members of the London Mission, which I had received from the Wesleyan Missionaries at Tonga; and joyful indeed it was to have escaped, as I thought, out of the reach of controversy and schism. Though I consider myself bound by the rules of our Church not to take part in the public ministrations of any religious societies not in communion with the Church of England, yet I may confess the pleasure which I felt here in kneeling down to family prayer, in the house of the resident Missionary, a minister I believe of the Independent persuasion. The catholic spirit of love which brought us together, seemed to take the sting out of his title, and to disprove its truth. Missionaries cannot be independent one of another: and therefore the London Mission is organized as one general system, needing only the element proposed by John Williams of a visiting superintendent, to assimilate it to the external features of an Episcopal Church. Firmly persuaded that all these Island Churches will settle down at last upon the true and scriptural basis of a simple and well-balanced Episcopacy, I already communicate with them in hope and charity, abstaining only from outward acts of communion for the reason already mentioned.

Our peaceful family prayer at the Mission station was disturbed by the shock of an earthquake so violent and prolonged as to try the constancy of our little congregation. The solid cocoa-nut trees forming the walls and roof creaked and swayed, but no one rose from his knees; and after the first surprise had passed away, the still small voice of prayer seemed to be the fitting sequel to the earthquake.

Here I gathered much information on the subject of the Western Islands, the resident Missionary of Tutuila having visited the New Hebrides and Loyalty Islands in the Mission-ship John Williams; and here I met the Mission dispatched by the Presbyterian body in Nova Scotia to find a suitable station for themselves among the islands of the Pacific. This was a striking lesson for our New Zealand Church, for I believe this was the first instance of any colonial body sending out its own Mission to the heathen, without assistance from the mother country. But how much more easy would be our work. The Nova-Scotian Missionaries had passed through the tempestuous seas off Cape Horn to the Sandwich Islands, thence after a long detention to Tahiti; next to the Navigator's Islands, and lastly to their present station in Anaiteum, one of the New Hebrides, where I have been enabled to visit them from year to year, and to renew a friendship which I trust will never be interrupted. The fact that I can now reach them after a pleasant voyage of ten days, will prove how much more easy is the task, and therefore how much more binding is the duty, which is now laid upon our Colonial Church.

The little Island of Tutuila, peaceful though it seemed, was not without its schism. Under the guidance of the resident Missionary, I walked over a single ridge of hills to the northern shore, near to the place where De Langle, the second in command to La Perouse, lost his life in an affray with the Samoans in 1842. I had seen the monument raised to the memory of one of the officers of this expedition at the north shore of Botany Bay. I was now on the scene of one of their greatest disasters; and in 1852, I passed in my boat between the reefs on which the *Astrolabe* and *Boussole* were wrecked. In these new countries we make the most, I assure you, of the scanty history which they have. To follow the traces of the old voyagers, Mendana, Quiros, Bougainville, Cook and La Perouse, is one of the many enjoyments which these island voyages afford. To the credit of human science it may be stated generally, that we steer with perfect confidence by their charts, and verify the accuracy of their descriptions; but to the discredit of human nature it must be added that, in their dealings with native races, with the single exception perhaps of Cook, they serve only as beacons to warn us what to avoid.

The little village in Massacre Cove (so called, though the massacre of the French took place three miles further to the westward) bore evident signs that there can be strife for the wells of salvation, no less than for the natural water, for which De Langle here lost his life. The place was divided into two sections, one under the charge of an Independent teacher, and the other of a Wesleyan. Each escorted me to the boundary of his own domain, but no further. It was evident that I had been brought to the place to see the evil effects of division, though it was perhaps the first time that an Episcopal referee was appealed to on a question between Independents and Wesleyans. I had heard the other side of the story at Tonga; and certainly after balancing both statements, I inclined to the side of the London Mission, and concurred with them in hoping that the Wesleyan native teachers might be removed, either to the Friendly or Feejee Islands, where a vast and undisputed field is open for their exertions.

INTELLIGENCE.

ATHENS.

WE have received advices from the Rev. Dr. Hill, dated at Athens, on the 22d July last, from which we extract the following :

“ On the 7th inst., the annual examinations of our Missionary schools terminated, and on the 10th we closed our twenty-third year of active labor here, grateful to God for His past favors, and full of hope and trust in Him for the future. The attendance on the part of the parents, and the public in general, of every class in the community, was unusually large. One would have supposed that these annual examinations of ours were novelties, from the eagerness manifested to be allowed to attend them, and the excitement they occasioned. I shall hereafter give you, in another letter, some details of a statistical character to be placed on record.

“ During the past week we have been disturbed with reports of the cholera having appeared among the French troops. Although I am quite persuaded that the epidemic which has carried off many of the French soldiers is nothing more than the consequence of excessively bad living and exposure to the dog-day heats, and other such causes, and that it is not Asiatic cholera, nevertheless, the authorities have acted as if it were so, and have caused quite a panic among the people, for the cholera has never visited Greece. In the English camp there is not even a case of ordinary sickness, so great is the discipline and so different the mode of life among them. The Piræus has been placed in quarantine with Athens, and a *Cordon Sanitaire* established—a great inconvenience, as we have no other port, no other outlet—all intercourse of persons is thus cut off with other ports of Greece, as well as with foreign countries.

“ Mrs. Hill is enjoying unusual good health, and seems to have quite recovered from the attacks of last year.”

CHINA.

The Rev. Joseph Powell, of the Diocese of Virginia, a graduate of the Theological Seminary at Alexandria, has been appointed to the Mission at Shanghai, under the jurisdiction of Bishop Boone, and proposes to sail in October next.

AFRICA.

Our latest date from Cape Palmas is June 5th, at which time the various Missionaries were well. The Rev. Mr. Rambo was absent on a visit to Bassa, one hundred and eighty miles from the Cape, examining the field which he hopes to enter upon in January next. The condition of things, as presented in the following letter, encourages the hope that good success will attend our efforts in that region.

LETTER FROM REV. J. RAMBO.

BUCHANAN, BASSA, LIBERIA, *May 26th, 1854.*

I am here on my first visit, to see the place, hasten the building of our Mission-house, and make some acquaintances among both colonists and natives. I left Cape Palmas on the 10th inst., when all our mission, with one or two exceptions of indisposition, were in usual health and spirits, and prosecuting their work with cheerfulness and success. You will no doubt receive full letters, forwarded by the "L. Stewart," up to about the 12th inst.

I took passage up the coast in an English brig, touching for a few days at Greenville, Sinoe County. I was well received at that interesting place. Several persons asked me particularly about the Bishop's plans for a Mission station at that place. Some are especially interested about a High School; and our services would be acceptable to some who are now connected with other denominations. I found a female there, who was a member of our Church in Charleston, who is waiting for a missionary of our Board, and therefore has not connected herself, as some others have done, with some other denomination. I was glad to be able, in answer to their inquiries, to say that it was Bishop Payne's intention of very soon sending an ordained missionary there to commence a station.

We anchored at this place two days ago. I have not visited this settlement since Mr. Hoffman and myself first came out to Africa in 1849. Since then the town at the river, now called Upper Buchanan, has more than doubled, and within two years the village called Lower Buchanan has sprung up. The latter location is one of the finest, and, I hope, also will prove to be one of the most healthy in Liberia.

It is within half a mile of the latter village that our new Mission-house is about to be erected. The site is an excellent one, selected, as you are aware, by Bishop Payne, elevated some ten feet above high-water mark, and far enough from the settlement to be retired, at least for some years to come, till it shall very much enlarge.

One thing and another has delayed the commencement of the building till this time. The frame is now cut, and the boards engaged, and soon will be on the spot. I am using my influence to get them; Dr. Smith, our agent, having been absent two months at Sinoe. He is expected to return next week. Several excellent carpenters are here from Sinoe, and have been kept waiting, but will commence in earnest next week. I cannot now foresee any farther delay; and should there be none, I trust we shall certainly be able to take possession of the house in January, and enter upon our work at that time. Our Boarding-school, preparatory to a High School, which it is designed to be, will then commence; a few day scholars (all colonists) will also be taken

I shall probably hold one service each Sunday at the Mission-house, near enough to the lower settlement to have some attendants from it. Another service may be held in the afternoon, at Upper Buchanan. I was also asked to-day about services on the opposite side of the river, at Edina. They might be held there once in two weeks, on Sunday afternoons.

I have been well received, and, in fact, cordially welcomed by the most respectable citizens here. We have now no member in any of the settlements, that I can hear of. Some who were formerly members in America, not finding our Church here, have connected themselves with other denominations. I believe the Lord has an excellent work for our Church to accomplish in this county, both amongst colonists and natives.

This afternoon, an old gentleman in a prominent station called upon me to inform me of two excellent openings among the natives (Bassas). One of the points was some sixteen, and the other ten miles distant. The Methodists formerly had schools at these places; but since they have deserted them, the chiefs have called earnestly in vain for a *God-man*.

As we hope to open ere long at least one strong station among these peaceful and interesting people, I propose (D.V.) next week to visit at least one of those points, in order to hear from their own lips the burden of their cry. No doubt it is, as everywhere, "*Come over to Macedonia and help us!*" Their condition and their wants, at any rate, if not their lips, call upon us with most startling earnestness for assistance.

And shall their sad cry—the cry of untold millions of degraded, superstitious, wretched heathen Africans—shall their sad cry remain *unheeded*? Will Christians at home, who are blessed with all spiritual and all temporal blessings, rolling in their wealth, indifferently say, "Be ye (spiritually) clothed, and warmed, and fed," extending no arm to help, contributing no funds to aid, offering no prayer to save these enslaved millions?" May God incline the hearts of those whom He has blessed with the ability, to give of their abundance, and to give liberally, to help forward this glorious cause, and they shall in no case lose their reward.

In due time I will report the result of my visits to the above-named points. I am engaged to spend the Sunday at Bexley, and may preach once or twice. I shall be expected also, before I leave, to hold services at one or two of the settlements on the beach.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.		Connecticut.	
THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 15, 1854, to Aug. 15, 1854:—		<i>Branford</i> --Trinity, ½..... 6 00	
Maine.		<i>New Haven</i> — Trinity, Gen., \$49; Af., \$2; Miss Laura Crittenden, ½, ed. of Af. child. sch. Miss Williford, \$10..... 61 00	
<i>Gardiner</i> —Christ..... 22 00		<i>Stratford</i> —Christ, Af., \$38 30; a parishioner, "Omega," \$50, ½ Af.; ½, Gen..... 88 30	
Vermont.		<i>Westport</i> —Christ, ½..... 22 00	177 30
<i>Arlington</i> —St. James's, Mrs. Pamela Deming..... 10 00		Western New-York.	
Rhode Island.		<i>Auburn</i> —St. Peter's, Af... 13 71	
<i>Bristol</i> —St. Michael's, Af..... 20 00		<i>Binghamton</i> — Christ, Mrs. P. W. Waterman, for Bishop Boone, China Mission..... 10 00	
<i>Middletown</i> —Holy Cross..... 2 00		<i>Buffalo</i> —Trinity, Af..... 38 65	
<i>Providence</i> —Grace, a mem., ½.. 5 00			
<i>Wakefield</i> —Ascension, ½..... 2 50	29 50		

Dansville—St. Peter's.....	2 00	
Geneva—Miss Jane L. Nicholas, Af., \$10; Chi., \$5.....	15 00	
St. Peter's Chapel, Af.....	10 00	
Trinity, \$21 19; Af., \$3.....	24 19	
Oxford—St. Paul's, \$37; S. S., Bp. Payne's M., \$3 50.....	40 50	
Oswego—Christ, \$29 80; S. S., Af., \$8 67.....	38 47	
Niagara Falls—St. Peter's.....	13 00	
Seneca Falls—Trinity.....	2 00	
Syracuse—St. Paul's.....	50 00	
Watertown—Trinity.....	26 13	
Wethersfield Springs—St. Clem- ent's.....	2 00	
West Avon—Zion, Af.....	13 00	298 65

New-York.

Athens—Trinity.....	5 00	
Brooklyn—Christ, S. S., Af.....	25 00	
Catskill—St. Luke's.....	7 49	
Hudson—Christ, S. B., \$5; S. S., \$2; E. B., \$1.....	8 00	
Malone—St. Mark's, part of weekly offerings.....	5 00	
Mamaroneck—St. Thomas, Af., by C. C. H.....	23 90	
New Brighton—Christ, a Sun- day-school teacher.....	5 00	
New-York—"A Friend to Mis- sions," for Missions in Af. and Chi.....	100 00	
Pelham Priory—Af.....	3 00	
White Plains—Grace.....	30 81	
Miscellaneous—"A Friend," for Af. Orph. Asy.....	20 00	233 20

New-Jersey.

Newark—Trinity, "Towards the establishment of a Mission in Japan".....	42 12	
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Pennsylvania.

Pittsburgh—St. Andrew's.....	45 00	
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Maryland.

Allentown—"H. G.".....	5 00	
Baltimore—Ascension, S. S., Miss. Soc., ½-yearly pay- ment, ed. Rd. and Rosa Kil- lin, Af.....	20 00	
Cambridge—Great Choptank Parish, Af.....	5 00	30 00

Virginia.

Alexandria—Christ, by Rev. C. B. Dana, Chi., \$7; Mrs. W. G. C. ed., Chi., \$12 50; C. F. Lee, Jr, do., 50c; S. S. ed., Af., \$20; Miss. in So. Am., \$10.....	50 00	
Clarke Co.—Millwood, "The Meadow" Sewing Soc, " for Bp Payne's Orph. Asy., Af.....	30 00	
Fairfax Co.—Theo. Sem. of Va., S. S., ed. "W. Spar- row," Af., \$20; Chi., \$1 16, 21 16		
Fauquier Co.—Piedmont Par- ish, Miss M. C. Peyton, \$7; Mrs. Mary Archer, \$5; Mrs. Mary Smith, \$3, for Mr. Keith's Sch., Chi.....	15 00	
King George Co.—St. Paul's, Chi.....	12 00	

Norfolk—Christ.....	40 00	
Williamsburg—Bruton Parish, S. S., 2 classes, and Chil- dren's Miss. Soc., for Orph. Asy., Cape Palmas.....	23 50	
Winchester—Christ, Ladies' Sewing Soc., ed., Chi., \$25; do., ed., Af., \$20; S. S., Af., \$2 25.....	47 25	239 91

South Carolina.

Beaufort—St. Helena, Chi., \$63 53; Af., \$40; ed., Af., \$20.....	123 53	
Do., Soc. for Sup. Fem. Orph. Asy., Cape P. Af.....	51 00	
Charleston—St. Michael's.....	33 25	
St. Philip's, Af.....	27 00	
Calvary, Af.....	30 00	
Cheraw—St. David's.....	21 00	
Edgefield—Trinity.....	5 00	
John's Island—St. John's.....	15 00	
Society Hill—Trinity.....	17 25	
St. Stephen's and Upper St. John's—\$115; a Communi- cant of do, Af., \$8 50.....	123 50	
Walterboro'—St. Jude's, Chi., \$35; col'd members, 1 qrs. payment, ed. "Ben. John- son," Af., \$5.....	40 00	
Miscellaneous—Mrs. J. E. Hol- brook, for private use of Bp. Payne, Af.....	50 00	536 53

Georgia.

Savannah—Ladies' Chinese So- ciety, \$10; annual payment for 6 scholarships, Chi., \$150; subject to order of Bp. Boone, \$120.....	270 00	
Christ Ch., Mrs. L. J. Ker, ed. Thomas Cranmer, Af. .	20 00	290 00

Kentucky.

Jefferson Co.—St. Matthew's....	59 20	
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Ohio.

Columbus—Trinity, S. S., Chi..	25 00	
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Michigan.

Detroit—Mariners' Church, Chi., \$11 36; add'l, \$1.....	12 36	
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Legacies.

Harrisburg, Pa.—Late Mrs. Charlotte W. Tyler, \$100, (less tax \$5, and expenses \$3c.).....	94 17	
Newark, N. J.—Annual payment on account of legacy of late Hanford Smith, ½.....	226 66	320 83

Miscellaneous.

Miss M. L. F.....	00 50	
Prof. R. Keith, special ac. Rev. C. Keith.....	31 77	32 27
Total, July 15 to Aug. 15, 1854.....	\$2,403 76	
Total, June 15 to Aug. 15, 1854.....	\$4,078 32	

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